

REFORMED CHURCH MESSENGER

Young People's Number

In Zürich

Here then, at last, is Zwingli!
We have seen his Church
(The tall Grossmuenster Charlemagne
May have begun to build)
And we have stood in its deep crypts
And in its pulpit high,
And we have heard
(Tense-listening down the years),
"They kill the body,
But the soul they cannot kill."

And now, we stand
Silent before you, Zwingli;
For your eyes look out beyond
The border of the world:
And you know, now, their meaning—
Death—and Life.

You know—and so you know that we
Are like you (who were young so long ago)
And love the young, strong Christ. Oh, Zwingli,
may we be
Like you in faith and courage! May we dare,
Like you, to live for Him throughout our lives,
Like you, be unafraid for Him to die!

C. M. B.



PHILADELPHIA, JANUARY 8, 1931

ONE BOOK A WEEK

THE CLAIMS OF CATHOLICISM

Two very interesting books have recently been published which deal with the relative claims of Catholicism and Protestantism upon the Christian believer. The first of these consists of five articles by distinguished Roman Catholics, each one answering the question "Why I am a Catholic," and five articles by equally distinguished Protestants answering the question "Why I am not a Catholic." The Catholic writers are Hillaire Belloc, Archbishop Goodier, S.J., Father R. Knox, Rev. C. C. Martindale, S.J., and Sheila Kaye-Smith. (It is interesting to note that three of these writers are converts from Anglicanism to the Roman communion, so that their articles might more properly be listed under the title: "Why I became a Roman Catholic.") The Protestant writers are the Rev. W. Orchard, D.D., Principal J. W. Oman, D.D., Professor A. E. Taylor, D.Litt., Professor H. L. Goudge, D.D., and the Lord Bishop of Gloucester.

Naturally these articles are very personal and more or less confessional in their nature. Three of the Catholic writers go, with considerable detail, into the processes of thought that led them into the Catholic Church. Of course each one of these five spiritual biographies has its own peculiar character and they reveal the fact that what makes chief appeal to one believer is hardly mentioned by another. Thus the fact that the Anglican Church produces no saints while the Roman Church is always adding new ones to her calendar was the first thing that turned the novelist, Sheila Kaye-Smith, toward Rome. She began by asking the question: "Why can not the Protestant Churches produce a St. Theresa of Lisieux?", and from that day Protestantism began to fade. So each one of these writers mentions one thing in Catholicism that peculiarly appealed to him. But there are, running through all five of these articles, two or three great fundamental things which really seem to be characteristic notes of Catholicism. Thus all of them say that it is the note of universality in the Catholic Church that appeals to them. All the Protestant Churches are divided into sects. They are local—the Anglican Church in the British Empire

and America. The same is true of the Methodist and Baptist communions. The Lutheran Church is confined to Germany, Scandinavia and the United States. The Presbyterian is strong only in Scotland and America. The Roman Catholic Church is universal. It is in every land. Let one go into any country, there it is and one is immediately at home. He hears the same service wherever he goes and in the same tongue. Another thing that appeals to all of these writers is the sense of continuity. Here is the Church that has come down from the apostles' time to ours in unbroken line. One feels, if he is in it, that he is one with all the ages. The thing that appeals most to them is that here is the one Church that speaks in one voice, with an undivided authority. In all the other Churches there are all sorts of voices and in even the same communion there is diversity of opinion, no common voice. No one knows where Anglicanism or Presbyterianism stands on any doctrine. In Catholicism there is one voice, one doctrine, one authority. This seems to have a tremendous appeal to certain types of mind.

When one turns to the Protestant writers—and they write with great acumen and scholarship—he finds here too great diversity of appeal but he also finds two or three notes common to them all. Perhaps the most outstanding note is that religion is primarily a matter of the spirit rather than of organization. The Church is of importance. It is the voluntary association of those who believe in the Lord Jesus Christ and have been saved, but within the Church there should be great liberty of opinion on all doctrine and freedom of individual interpretation. This is the inherent right of all free men and Jesus never intended it to be otherwise. Another thing these Protestant writers stress is that the world is becoming more and more of a democracy and the Church must partake of this democracy. As a matter of fact, they say the early Church was democratic and imperialism was a later growth, born out of contact with the Roman Empire. An imperialistic Church cannot exist and function in a democratic world. Furthermore, men trained in democracy will not long tolerate an imperialistic Church. Another reason these men give for not being Catholics is that the Catholic Church fetters the mind and hampers the quest of truth, whether it be in the realm of religion, science, philosophy,

Scriptural study or the social system. The glory of the mind is the quest of truth. All progress has come from the unhampered exploration of the universe in which we live. There is no authority but truth. Finally they say that the Christianity of the New Testament knows nothing of any priesthood except that of all believers. A special order of priests with special powers conferred upon them is a later growth with no New Testament foundation.

It is a fascinating book and I know of no other where the rival claims of Protestantism and Catholicism are more clearly or more forcibly set forth.

It is interesting that Dr. Selden P. Delaney's book: "Why Rome" (The Dial Press) should have appeared coincidentally with the book of which we have been speaking. As my readers know, Dr. Delaney has been for several years rector of the well known Protestant Episcopal Church of St. Mary the Virgin, New York, and an editor of "The American Church Monthly." The book is a sort of spiritual Aeneid. For several years the conviction seems to have been coming over him that Rome is the logical Church and holds the future in her hand. A Catholic by nature, he has long tried to satisfy his Catholic longings in the Anglo-Catholic movement within the Protestant Episcopal Church, where the movement has reached considerable proportions, and of which he has been an outstanding leader. But gradually the futility of the movement came over him. He confesses that he grew lonely and tired of the continual warfare between the two parties in his own communion. If one is a Catholic, why not link one's self up with the communion that is thoroughly Catholic and where one can give free and unhampered expression of his Catholic faith? He decided, however, before he went over, to give thorough study to the Roman Catholic claims, both by study of the New Testament and the doctors of the Church. He also made thorough study of the history and experiences of the Roman Church. The result was the conviction that the truth lay with Rome—and he has gone over. The book is a study of the Roman claims as well as the story of his own spiritual progress. It is of great value as showing the process of transition common to nearly all who have gone over to Rome, from Newman down to Father Vernon Brown.

Frederick Lynch.

English Churches I Like

By CARL J. WEBER

II. Stoke Poges

Less than twenty-five miles from Westminster Abbey stands a tiny stone Church. For one who has not been there, it is hard to imagine such seclusion and such quiet so near the heart of a great city. There is no Poets' Corner here, no Henry VII Chapel; nor is there any "long-drawn aisle and fretted vault." But here "in this neglected spot," where there is no hero's "storied urn or animated bust" to remind one of the glories of the past, stands the most famous small Church in English-speaking lands. For here at Stoke Poges, standing

"Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,"

Thomas Gray meditated on the fate of the "rude forefathers of the hamlet" and was here inspired to begin that Elegy which we now prize as the chief literary legacy of the eighteenth century and from which are taken all the words quoted in this note.

Gray's mother is buried in this church-



yard, just below the flat-topped window seen in the picture; and on her tombstone are found the words written by her son Thomas. He praised her as the noble mother of many children, "one of whom had the misfortune to survive her."

Gray published the Elegy in 1751. A copy of it was purchased by Miss Katherine Lowther, who gave it to her fiancé, General James Wolfe, upon his leaving England for service in Canada. Wolfe learned the poem by heart, and in 1759, while being rowed down the St. Lawrence near Quebec, he recited the lines:

"The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth
e'er gave,
Awaits alike th' inevitable hour.
The paths of glory lead but to the grave."

And then he added: "I would rather be the author of that piece than have the honor of beating the French tomorrow."

(Continued on page 24)

VOL. CIV, No. 6

PHILADELPHIA, PA., JANUARY 8, 1931

Whole Number 5203

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Cleyer, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

IN THE MORNING OF THE WORLD

"The intense interest of the moment is that the Man of Science, the hero of the modern world and the latest of the great servants of humanity, has suddenly and dramatically refused to have anything more to do with this dreary business of nibbling negation and blind scratching and scraping away of the very foundations of the mastery of man. For the work of the skeptic for the past one hundred years has indeed been very like the fruitless fury of some primeval monster; eyeless, mindless, merely destructive and devouring; a giant worm wasting away a world that he could not even see; a benighted and bestial life unconscious of its own cause and of its own consequences. But Man has taken to himself again his own weapons, will and worship and reason and the vision of the plan in things; and we are once more in the morning of the world."

This is the trumpet call of faith sounded by that eminent Englishman, Mr. Gilbert K. Chesterton, in an inspiring article on "The Return to Religious Faith," in the *New York Times Magazine* for Dec. 28. He asserts boldly that religion is the one perfect example of Darwin's *Survival of the Fittest*, and emphasizes how great scientists today are leading the movement away from the camp of materialism. In this universe of atoms and ether, of mind and ideas, of duties and intelligence, Mr. Chesterton says religion is the "integrating factor"—a religion which grows with the growth of human knowledge, a religion which "is surviving because nothing else can survive." He quotes Eddington's great phrase that the universe seems to be rather like a great thought than a great machine, and Dr. Whitney's declaration that there is no rational description of the ultimate cosmic motion "except the will of God."

The world-famous physicist, Dr. Robert A. Millikan, President of the American Association for the Advancement of Science, which met last week in Cleveland, Ohio, with 5,000 scientists representing 50 scientific organizations in attendance, has sounded the same note as Mr. Chesterton when he says in his book, *Science and Civilization*, that "Science has laid the foundations for a new and a stupendous advance in man's conception of God, for a sublimer view of the world and of man's place and destiny in it." Here is his confession of faith, which may well be remembered and repeated in the Churches: "Personally, I believe that essential religion is one of the world's suprem-

est needs, and I believe that one of the greatest contributions that the United States ever can make to world progress will consist in furnishing an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism." Dr. Millikan told the Cleveland convention that his latest researches tend toward "a little bit of experimental finger-printing in the direction of a Creator continually on the job." That is the sort of Creator pictured by Jesus when He said: "My Father worketh hitherto, and I work."

It is a great thing to be able to feel that religion is returning to its own and that we are, indeed, once more "in the morning of the world." As Mr. Chesterton persuasively puts it, "The organic thing called religion has in fact the organs that take hold on life. It can feed where the fastidious doubter finds no food; it can reproduce where the solitary skeptic boasts of being barren. It may be accepting miracles to believe in free will; but it is accepting madness, sooner or later, to disbelieve in it. It may be a wild risk to make a vow; but it is a quiet, crawling and inevitable ruin to refuse to make a vow. It may be incredible that one creed is true and others are relatively false; but it is not only incredible, but also intolerable, that there is no truth either in or out of creeds, and all are equally false. For nobody can ever set anything right if everybody is equally wrong."

Surely this is no time for those ordained to spiritual leadership to sound a doubtful note or to suggest that it may be necessary merely to "mark time," if not to retreat. If we but have eyes to see, we are in the morning of the world.

* * *

AN INEXHAUSTIBLE TEXT

For 20 years in a Southern newspaper this notice is said to have been published every Saturday, heading the regular list of Church services, an announcement which never varied, but always read as follows: "On Sunday morning at his Church and on Sunday afternoon at the chaingang the Rev. Charles Jagers will preach on his usual text." And the text, always the same, was: "Let this mind be in you which was also in Christ Jesus."

There, indeed, is a verse of Scripture of which it can be said truthfully that it covers in its comprehensive scope the entire range of Christian doctrine and duty, and the inspired prophet could derive from it messages of infinite variety through not only one life-time, but generation after generation. But whether we start with the same text or a succession of different ones, God forbid that any of us, standing in a Christian pulpit, should fail to reveal the mind of Christ Jesus to needy hearts.

* * *

PATRIOTIC WISDOM AND ECONOMIC NONSENSE

Someone said to me a little while ago, "Yes, but everyone had money during the war. Look where we are now." (He had agreed to what I said against war.) Wasn't he right? But where did we get this money? We received it as payment for war materials sold to our Allies. But where did they get it? They borrowed it from us.

We were prosperous then. How did it happen? Somewhat after this fashion: We were engaged in a war and we had to kill enough of the enemy to enable us to win. But our Allies were in need of war materials and had no money to buy them. Congress passed some Liberty Loan Acts. We purchased Liberty Loan Bonds from the United States Government. Our Government then lent the money to the Allies. They purchased war and other materials from us. We received the money we had lent to our Government. That made us prosperous. The other nations incurred a debt. Some tell us these debts should be cancelled. Secretary Mellon has demonstrated that, by our arrangements for payment, we have practically cancelled all debts incurred before the Armistice was signed. (See "Information Service" for March 1, 1930—page 10).

Now I am not bothered about the debts so much. Our children can worry about that. The thing that concerns me is the principle we applied then. How would it be for Congress to pass a "Freedom from Hunger" act, authorizing the Federal Government to sell bonds to relieve the hunger of the world? We could have some high pressure "four-minute" speeches and attach a patriotic emotionalism to the purchase of these bonds. Then we could lend the money to other nations. That would give their hunger a purchasing value. We could attach a condition to the loan by which they would agree to purchase from us. This would give employment. Employed men furnish a market for unemployed eggs, poultry, meat. This would mean money for the farmer. And, believe me, he needs some money when eggs sell at twenty-five cents a dozen and pigs are worth about the price of a squeal. Then the farmer could replace his model "T" with a model "A" Ford. That would mean more employment. We would have prosperity and our children's children could pay the debt. Or if times should go on the dumps in about fifteen years and the borrowing nations refuse to pay, we could have another war—the one for which we are now preparing). Then the prosperity ball would be rolling again.

Of course it's foolishness! Who ever heard of "Freedom from Hunger" bonds? It was economic sense to lend money to pay for war materials with which to kill folks; but to lend money to pay for food to feed the hungry in time of peace—that's economic nonsense! "Food will win the war," was patriotic wisdom; but "food will save the hungry," is economic foolishness.

Do you think Jesus could find a way to find five thousand hungry people if he sat in the United States Senate? "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father." (John 14:12.) How long will our economic sense stifle our religious faith? —E. W. B.

* * *

HOW LONG MUST WE WAIT?

The opinion grows that no legislative body on earth is more self-willed or unresponsive to public sentiment than the United States Senate. Recent exhibitions given by that recalcitrant body almost justify the opinions of the Senate so freely expressed by Will Rogers. But little or

nothing is gained by vituperation. We cannot but believe that if the will of the people is made sufficiently plain, the Senate will prove its desire to serve, even in spite of the perennial disposition to "play politics." When it is obvious that an overwhelming majority of the people and of American journals are in favor of America's membership in the World Court, it is doubtless exasperating to many that a small coterie should dare to set aside the President's plea and vote to postpone consideration of this important matter for another year. We rejoice that so many organizations and individuals have decided not to accept this decision as final, but to continue every legitimate effort to secure early and favorable action. It cannot be doubted that delay for another year means a serious setback to the movement for world justice and enduring peace. It puts the United States in a position that is not only unfortunate but actually inimical to the peace of the world. All who believe in American membership in the Permanent Court of International Justice should promptly advise their representatives in the Senate. The MESSENGER believes that the words of Hon. Charles Evans Hughes, now Chief Justice of the Supreme Court, given Jan. 16, 1930, before the New York Bar Association, express the exact situation:

"As a nation devoted to the interests of peace we have the utmost concern in this development. To hold aloof is to belie our aspirations and to fail to do our part in forming the habit of mind upon which all hopes of permanent peace depend. In supporting the World Court in the manner proposed we lose nothing that we could otherwise preserve; we take no serious risks that we could otherwise avoid; we enhance rather than impair our ultimate security; and we heighten the mutual confidence which rests on demonstrated respect for the essential institutions of international justice."

* * *

BANKRUPT!

"A year or two ago you had in the MESSENGER a poem entitled *Bankrupt*. It was very beautiful and helpful, but somehow I have mislaid it and cannot find it. I wonder if you would be good enough to publish it again." This request from a reader we gladly grant. The lines referred to are well worth while, even though we regret to say we do not recall the name of the author. At the year's beginning, when stock-taking is in order, it will help us all to sit down before the mirror of these heartsearching lines. Do you find in yourself such evidences of a thankful spirit? Here is the lovely poem:

One midnight, deep in starlight still,
I dreamed that I received this bill:
(..... in account with Life);
Five thousand breathless dawns all new,
Five thousand flowers fresh with dew;
Five thousand sunsets wrapped in gold;
One million snowflakes served ice-cold;
Five quiet friends, one baby's love;
One white-mad sea with clouds above;
One hundred music-haunted dreams
Of moon-drenched roads and hurrying streams;
Of prophesying winds, and trees;
Of silent stars and browsing bees;
One June night in a fragrant wood;
One heart that loved and understood . . .
I wondered, when I waked at day,
How—how in God's name—I could pay!

* * *

A SOLEMN WARNING

It was our privilege to hear, on the last Sunday of the old year, the sermon broadcast by Dr. Harry Emerson Fosdick, and it seemed to us one of the most important prophetic utterances we have heard in a long while. Primarily a plea to the individual sinner to make his peace with God before it is too late, it was also a powerful summons for the Christianization of our social relationships. In burning words Dr. Fosdick pictured the folly and futility of war, and of our continuing preparation for a war which threatens the destruction of all civilization. But perhaps the appeal which made the deepest impression upon

his hearers, and which certainly stirred the chief reaction in the New York papers, was the solemn warning to the business brains of the world to stop thinking merely of profits and to save our economic life from its inhumanity and injustice if the inroads of a rapidly growing Communism are to be halted. The Capitalistic social system is on trial, but one has only to look abroad upon the world today to see that *it has a narrow chance* to prove itself the servant of mankind. Said Dr. Fosdick:

"Communism is rising into a prodigious world power, while all the Capitalistic nations are arming themselves to fly at each other's throats and cut themselves to pieces. Folks sometimes think of ministers of religion as visionary idealists and of business men as hard-headed realists. Upon the contrary, there are few things that I for one would like better than to *help American business men to be hard-headed realists just now*. For Capitalism is on trial. Our whole Capitalistic society is on trial, first, within itself. Something is the matter with the operation of a system that in our Western World puts millions upon millions of people who want to work out of work and leaves millions more this Christmas time in the shadow of sinister poverty. And, second, Capitalism is on trial with Communism for its world competitor. I do not like Communism. I love liberty too much. I cannot stomach such suppression of free speech, free assembly, free labor as Communism involves. But the verbal damning of Communism now popularly indulged in America will get us nowhere. The ultimate decision between Communism and Capitalism depends on one point only: can Capitalism so adjust itself to this new world, so move out from its old individualism dominated by the profit motive into a co-operative epoch of social planning and social control that it can become the servant of the welfare of all the people? If it can, it can survive. If it cannot, our children will have some form of Communism thrust upon them. Be sure of that."

But will the hard-headed men of affairs, including members of Congress, pay serious attention to such a warning?

* * *

THE PROBLEM OF HUMAN SUFFERING

While we may regard this problem as insoluble by mortals, there are some things that may be said that are worthy of consideration. The notion that suffering is inflicted upon mortals as penalty for their sins is painfully persistent. That was the doctrine taught by the three friends of Job, and, in spite of the great teaching contained in the poem that goes under his name to the contrary, it is still cherished by hosts of people. One who is stricken with trouble or illness is prone to inquire, "*What have I done that this affliction should be visited upon me?*" It is very possible that in many instances one's suffering is the result of his carelessness, or even wrong-doing, but it is a natural result and not a penalty. Let us disabuse our minds of the false doctrine that financial losses, or illness, or broken bones, or other calamities, are punishments inflicted by our merciful Heavenly Father.

Suffering, however, is often *disciplinary*. The Psalmist sang, "Before I was afflicted, I went astray, but now have I kept Thy word!" It is very probable that we were too much absorbed by the things of this present time and world and found no time or place for higher things, and our calamity—whatever its nature—gave us the necessary opportunity for thought and prayer. One may become so interested in his work or business as to forget God, and an illness, or a broken leg, or a financial loss, may remind him of his need of help and comfort from above. His loss may prove to be his gain; his suffering may prove a blessing in disguise. It is a fact of experience, verified again and again, that the sweetest souls are those that have come out of great sorrow or trial. How often do we say when we meet one whose face shines with the light of heaven, whose character is lovely, that person must have suffered! We associate that angelic beauty with affliction; and we read that even the Author of our salvation was "made perfect through sufferings!"

A finer result of suffering is that *it brings us into more intimate fellowship with our Saviour*. One who is enjoying robust health and great prosperity is very likely to be-

come self-dependent, to fall into the mood of the rich man who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry!" Then happily, trouble befalls him and his eyes are opened so that he sees the worthlessness of temporal things, and he stretches out his arms to the great Friend, who becomes very real and very tender and very precious. This is an experience that many Christians have had. The world separates us from God; when the world is taken from us through calamity, loses its glamor, we find that our great Friend is still 'standing by,' ready to minister to our need, and He becomes very precious to us. Here again is a fact of experience few of us who have passed beyond middle life have failed to find Him an ever present help in every time of trouble.

It is another of the great ministries of suffering that *we are led thereby to believe the more firmly in a future life*, in which our Heavenly Father will rectify some of the inequalities of this present world. If there is a God, and if He is just—and who that may read these words will for a moment question either supposition—it must be that there will be a hereafter in which a just balance may be struck. Some of the finest and noblest people suffer exceedingly in this life, while some of the basest apparently enjoy great blessings. The word 'apparently' is used purposely. It is indubitable that much of the seeming prosperity of bad men is far from real. There is often a worm at the heart of the finest appearing fruit; and the seemingly happy scoundrel may be enduring anguish of soul and concealing it; nevertheless, bad men do gain great temporal prosperity, while good men lack even necessary things. Can a just God permit such inequalities? It is quite impossible to give a satisfactory answer to such an inquiry. These inequalities are certainly experienced in this life. Concerning them we can only exclaim, "How unsearchable are His judgments, and His ways past finding out!"—yet we are persuaded that in the end every seeming injustice will be rectified, and every apparent inequality corrected. "Will not the Judge of all the earth do right?" The life here below and the life above are one. What is lacking here below, in the way of penalty, or in the way of reward, will be supplied above. There must be an 'above' for the purpose of making right earth's seeming injustices. "In the mount of the Lord it shall be seen!"

—G. S. R.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE WISE PROFESSOR

I have a friend who is Professor in a Colledge, and once a year doth he go upon a Vacation for the Summer. And this is the method whereby he doth dispose of his Summer mail. He left word at the Post Office, Forward No Mail. And he spent the Summer in Reading Books, and in Reading Letters from those Friends who knew his Summer Address. But of the Newspapers and Magazines and Circulars and Letters and Bills that were piled and daily piling at the Post Office, of that Saw he nothing and Cared Less.

And if any of his friends mentioned to him the Mail that was Accumulating in the Home Post Office, he replied, I will care for that when I return; sufficient unto the day is the evil thereof.

And when he had returned to the Campus then did he send and bring the Pile of Mail, it may have been Three Bushels. And his friends said, It will take thee a Month to read and answer all that.

But he knew a More Excellent Way.

For he carried it all into the Back Yard and Set Fire to it.

And he showed up at the Faculty Club with a light heart. And when his Colleagues lamented with Loud Lamentations over the Piles of Mail they had to answer he smiled the smile of an Emancipated Soul.

And on the first day of the Next Month did the Tailor and the Bookkeeper send in New Bills, and he paid them; and he always paid the Butcher and the Baker and the Church Treasurer Before Summer, and his Fall Bills he Paid Promptly.

And people who had written asking him the Size of Mars or the Government of Dahomey either had forgotten or wrote again.

So he declared that nothing worth saving had been lost and a month had been saved.

* * *

THE PARABLE OF THE LITTLE TOWNS

Now I traveled through the countryside amid Decorations such as I had seldom seen of Gold and Orange and Bronze. And nothing had been neglected that might have been for my comfort. And the Hillsides were Aflame with Crimson and Gold. And the Railway bore me swiftly and pleasantly from Place to Place.

And as the journey of the day moved prosperously forward so also moved the day, and I journeyed in comfort and content.

And as I looked out upon the towns through which I moved and considered how the folk live who abide there, I marveled at that which every Town doth Supply of Entertainment in Movies and in Beach Shows and in ~~Clam~~ Bakes, so much more than belonged to the days of Their Grandsires.

And I beheld still in every little bleak town an White Steeple with its upward admonition. And I said, O ye little bleak towns from whence have gone forth the men and women who have made your country free and strong, and which serve now but for Filling Stations and Whistling Posts, think not your glory is departed. Still are ye great and potent, and in ye abideth yet that which was in the beginning; for out of you still shall go the Governors of the land.

(This is the final Parable of Safed the Sage.)

The Status of Church Union in the Reformed Church

By PRESIDENT GEORGE W. RICHARDS, D.D.

In response to requests from the editors of our Church papers, I shall present, as briefly as possible, what the Commission on Closer Relations has done since the adjournment of General Synod at Indianapolis, in May, 1928. The General Synod appointed a Committee of twenty-one ministers and laymen which was authorized "to act upon any proposals by the Commission on Closer Relations relating to union with the Church of the United Brethren in Christ or the Evangelical Synod of North America or both of these Churches."

The Commission on Closer Relations followed the instructions of General Synod. Two meetings of the Committee of Twenty-one were held at Philadelphia, the last on September 12, 1930. At that meeting the reports on the Plan of Union from the Classes were presented and considered in joint session of the Committee of Twenty-one and the Commission on Closer Relations. After due deliberation in the light of the opinions expressed by the Classes on the threefold union, the Commission on Closer Relations submitted the following resolution to the Committee of Twenty-one:

In view of the reports received from the Classes on the matter of the union of the United Brethren in Christ, the Evangelical Synod of North America, and the Reformed Church in the United States, and also in the light of the general sentiment expressed by the members of the Committee of Twenty-one, the Commission on Closer Relations proposes the following for action to the Committee of Twenty-one:

1. That it appears to the Commission on Closer Relations that further negotiations for union of the three Churches on the basis of the present plan are not expedient or practicable and therefore requests that the Plan be not submitted to the Classes for further action.
2. That in view of suggestions received from the Classes, the Commission on Closer Relations proposes to enter into conference with the Commission of the Evangelical Synod of North America and formulate a Plan of Union in such a way as would be agreeable to the two Commissions and submit the same to the Committee of Twenty-one at such a time that the revised Plan may be brought for final decision to the spring meetings of the Classes of the Reformed Church in the United States.

The Committee of Twenty-one concurred in these resolutions. It was clearly implied that further negotiations with the

THE NEW YEAR

By Leslie C. Beard

What shall be written in this book?

The New Year has begun;
Snow-white we see each gleaming page
Of Nineteen Thirty-One.

Each day's a page, each book's a year,

We'll live the lives we may;
Our deeds throughout the year shall be
Recorded day by day.

What blots and what ignoble deeds
Shall on these pages be
Recorded by the Hand of Time
In words indelibly?

Hagerstown, Maryland.

Commission of the Church of the United Brethren in Christ in reference to union is not practicable at this time and, therefore, should cease. This information was sent to that Commission by the chairman of the Commission of the Reformed Church.

The way, however, was left open for further negotiations with the Commission of the Evangelical Synod of North America. Many of the Classes in their reports favored such action. With this end in view, a joint meeting of the Commissions of the Evangelical Synod of North America and of the Reformed Church in the United States met at Pittsburgh, December 18, 1930. The action of the Committee of Twenty-one was read at the first session; and the Commission of the Evangelical Synod reported that they were authorized to proceed with negotiations for union with the Reformed Church on such a basis as might be agreed upon by both Commissions.

Since the meeting of the General Synod in Indianapolis and the negotiations with the other two Churches, a movement for union of the Presbyterian and Reformed Churches in the United States was also initiated. The leader of this movement, by appointment of the United Presbyterian Church, is the Rev. Dr. Reid, of Pittsburgh. The Commission of the Reformed Church received an invitation to attend the first meeting of the representatives of these Churches, which was held at Pittsburgh. The Commission, however, felt that it was not authorized, while negotiating with the

other two Churches, to send representatives, but did send two men as visitors who were to report to the Commission of the Reformed Church the action of the joint meeting of the Presbyterian and Reformed Commissions.

Furthermore, an action was passed by the Ohio Synod, of 1929, which was sent to the Pittsburgh, Potomac, and Eastern Synods for approval, calling the attention of the Commission of Closer Relations to the negotiations for union with the Presbyterian and Reformed Churches. Since the meeting of the Committee of Twenty-one in Philadelphia, September last, word has come also to the members of the Commission from various sections of the Church discouraging further negotiations with the Evangelical Synod on the grounds that, if such a union were effected with that Church, it would interfere with the possibility of a Presbyterian and Reformed union, which is assumed to be the body to which the Reformed Church in the United States naturally belongs.

These facts were frankly presented to the Commission of the Evangelical Synod of North America at the meeting at Pittsburgh. They were informed that it seemed to our Commission intolerable that negotiations should be continued on the one side with the Presbyterian Churches and the other with the Evangelical Synod; though each member present at the meeting of the Committee was favorable to union with the Evangelical Synod. After looking the facts squarely in the face, and hearing the opinions of the members of the Commission of the Evangelical Synod, the Commission of the Reformed Church submitted the following statement, to which all present, save Dr. A. E. Dahlmann, who preferred to continue negotiations with the Evangelical Synod, subscribed:

In view of the present situation among the Churches the Commission on Closer Relations of the Reformed Church in the United States believes that it is not expedient or practicable at present to continue further negotiations with the Commission of the Evangelical Synod of North America. The Commission of the Reformed Church, however, assures the Commission of the Evangelical Synod of North America that it looks forward with hope to the resumption of negotiations for union.

The Commission of the Evangelical Synod of North America, in response to the statement of the Reformed Commission, submitted the following:

The Commission on Church Union of the Evangelical Synod has received with

great regret the statement of the Commission of the Reformed Church in the United States regarding our union negotiations. While it keenly regrets the situation it assures the Commission of the Reformed Church that it understands their position and that it concurs in the adjournment of our joint negotiations. It hopes that under divine guidance our several paths may again join and looks forward to some future renewal of the happy and Christian associations it has enjoyed with the brothers of the Reformed Church during these past years.

These statements were mutually accepted in the best of spirit. The members of both Commissions seemed, with great regret, to yield their consent to closing the

negotiations for union at the present time. They separated in the spirit of Christian brotherhood without a spark of censure or recrimination in any member of the Commissions.

According to these successive actions, since the last meeting of General Synod, the Commission on Closer Relations of the Reformed Church is now free to take part in the union negotiations of the Presbyterian Church of the U. S. A., the Presbyterian Church U. S., the United Presbyterian Church, and the Reformed Church in America. There is one member of the Reformed Church on each of six committees that have been appointed to prepare reports on the different aspects of the proposed union. Also, one member on each of three committees that have been appointed

at the last Pittsburgh meeting to formulate a final basis of union in the light of the reports of the previous six committees. What the outcome of this movement will be, no one can foretell. Now that negotiations with the other two Churches have ceased, the Commission on Closer Relations of the Reformed Church will work with the same sincerity of purpose for the organic union of the Presbyterian and Reformed Churches, as it labored for the same end with the Church of the United Brethren in Christ and the Evangelical Synod of North America. Under most favorable conditions, it will require from three to five years before this last venture in union can be fully consummated.

Lancaster, Pa.

YOUNG PEOPLE'S DAY MESSAGES

"COME OUT OF THE CROWD"

By the Rev. Purd E. Deitz

Mark 2:13, 14. And He went forth again by the seaside; and all the multitude resorted unto Him, and He taught them. And as He passed by, He saw Levi, the son of Alphaeus, sitting at the place of toll, and He saith unto him, Follow Me. And he arose and followed Him.

We live in a day of great crowds. At the beginning of this century, it was considered a notable thing if a football game drew a crowd of several thousands; today, every university of size has a stadium that can seat from fifty thousand people to more than a hundred thousand, and most cities are building municipal stadia of breath-taking size and capacity. Thousands are denied admission to the world's series in baseball, and where there is adequate publicity and the possibility of exhibiting the "killer" instinct, boxing matches can be depended upon to attract immense crowds. Personally, I have always had a distaste for crowds. They may be good-natured enough, but the mob spirit is always in evidence, and one shudders to think what might happen if the passions of such great gatherings were ever unleashed. It might be a good thing if we would come out of such crowds,—but it is not of actual physical crowding of people that I wish to warn you so much as of what that crowding represents: the dead level of thinking and acting which is apt to characterize any group.

Most of us are proud of "our crowd." We use the term affectionately, as of a circle of friends with whom we have much in common. Thank God for such friendly groups, who so many times lift the level of individual life! But thank God even more for those courageous individuals who are not afraid to come out of the crowd to stand for a principle, and who eventually will lift the level of the whole crowd. It may be a help to think of Jesus as one who Himself faced the problem of the crowd, and Who offered a challenge to individuals that meant in most cases that they must come out of the crowd, as the text suggests.

Note three things about Jesus and the crowd: First, **He never let Himself be influenced too much by the crowd.** We like to emphasize the common humanity of our Lord. We dwell upon His lowly birth, His identification with the great crowds of struggling humanity, His faithfulness at the carpenter's bench. It means a lot to feel that He was like the rest of us in so many respects, that He grew up in a simple home-life, that He attended the village school in the synagogue, that He

moved in a natural circle of youthful acquaintances, that He learned a trade and worked with His hands. But just because He was a carpenter did not mean for Him that He must always have the limited outlook of thousands of other builders. There was something in Him that set Him apart, and He did not hesitate when the time came to lay aside His tools and come out of the crowd of carpenters who would be carpenters until the end of their days.

Then there were family objections, when He finally decided to do the thing that was different, but to which He was called by His Father. They were sure that He was "beside himself," to take such a different course of life from that to which they had intended Him. Even His mother, who must have come nearest understanding the thoughts of His heart, did not want to see Him leave the level of the family group. He had to go forth alone, and sever the ties that bound Him to His group. They could not influence Him beyond the flame that burned in His own breast. "A prophet is not without honor, save in his own country," He sadly remarked, realizing that all too often the crowd seeks to hold the individual down to their status, and He chose rather to go away than to risk the deadening influence of the old associates. It was not so much that He was different, as that the realization of His mission has made a difference in Him.

Then a strange thing happened. **He gained the temporary favor of the crowd.** It was not long until some began to see the essential greatness of this Man of Galilee, and soon people were coming from all about to see and hear Him. Again and again in the record of His early ministry, the gospel writers use the term "multitude" to indicate the crowds who followed Him. They would not let Him rest. Realizing now that He towered above them, they wanted to use Him for their own desires. This was a harder test than the earlier one. Now He had to face the wishes not of His own small group merely, but of a larger and more influential crowd who wanted to bend Him to their own way. (Strangely enough, that is often the price of greatness. To be above the crowd is to invite their downward-pulling tendency.) In Jesus' case, they even wanted to make Him king.

In the end, they had to part company. He had to see the crowd angrily leave His side, to form again with His opponents in that mob who shouted, "Crucify Him!" He knew it would happen, and always sought to fight His hardest battles and make His deepest decisions alone with God, or surrounded only by a faithful few who might understand. The crowd could only hold

Him back. Where there was need, He would help. Where there was hunger, He would feed. Where there was suffering, He would bring courage and comfort. But He would not be dissuaded from His mission. God came before the crowd.

Third, **Jesus chose to draw His followers out of the crowd.** He realized that not all could and would enter into His life and work in the most effective way, so He chose certain ones and gave the call to them. Those whom He called had to choose then between Him and the crowd. If you are tempted to suppose that this was easy, you must put yourself back into their place and face up to the conditions that they were forced to affront. Could they leave home? Was Jesus more attractive than their old friends and associates? Could they afford to leave business and property? What would the end be? They could not look ahead and see all, but they must have known that it would not be easy, no matter how it came out. The fisher folk from the lake, Levi from his tax-booth—who knows what it cost them to come out from their old associations and follow Him? Later they were to discover that to come out of the crowd would cost them their very lives. With the risen Christ going on before, they were thrust out by His Spirit into the work of evangelization and the building of the Church. They were scattered and persecuted. They faced decisions momentous for the Kingdom of their Christ and ours. They were brought face to face with death. But they proved bigger than the crowd.

Sometimes it seems a far cry from Jesus' time to ours. It is hard to see how you confront the same decisions. Yet the principles of life have not changed, although the conditions may be different. You must face the same temptation as Jesus and His followers faced. You must make your own decisions and abide by the consequences, just as they did. You have your crowd, too, and you must often put the crowd over against your highest idealism.

Do you know what the crowd expects? The crowd wants you to do as they do,—as everybody does! (And usually we want to do as the crowd does. There is a certain value in this: It is good to know what everybody knows—but you must know more! It is well to be acquainted with what the crowd is doing—but you must be ready to do something better!) The crowd wants you to stay right there with them. The crowd wants you to be a good sport, to be popular; and by popular, they mean that you can do in a clever way just what everybody else is doing or wants to do.

The crowd expects you to entertain the same ideals as they, with regard to girl and boy relationships, swearing, amuse-

ments, with regard for parents, the Church, gambling, spending and all the rest of it. You are expected to wear the same kind of clothes, read the same books (or none at all), cut your hair the same way, even say your prayers according to the same formula, if at all. If you doubt this, just think of what you expect from your friends. Don't you generally want them to be just like you? Aren't you in many cases (all unconsciously—I hope), pulling them down to the level of your standard and your desire? This is not only true of young people, but has invaded the whole of our modern life. In writing of this same tendency to follow the dictates of the group, Dr. Halford Luccock has said pungently about our modern American life: "We threw off the tyranny of George III, but the tyranny of Mr. and Mrs. Jones, our present rulers, with whom we try to keep up, is very hard to escape." In another place he writes almost bitterly of the "modern American trinity, Tom, Dick and Harry." We need only to look about us, to see the dead level of uniformity to which so much of life has sunk.

But to be a real leader, **you must come out of the crowd.** Sam Walter Foss has put this into unforgettable words:

"Men seem as alike as the leaves on the trees,
As alike as the bees in the swarming of bees;
And we look at the millions that make up the State,
All equally little and equally great—
And the pride of our courage is cowed.
Then fate calls for a man who is larger than men.
There's a surge in the crowd, there's a movement—and then
There arises the man who is larger than men—

And the man comes up from the crowd.
And where is the man who comes up from the throng?
Who does the new deed and who sings the new song?
And who makes the old world as a world that is new?
And who is the man? Is it you? Is it you?
And our praise is exultant and proud.
We are waiting for you, then, for you are the man;
Come up from the jostle as soon as you can;
Come up from the crowd, then, for you are the man—

The man who comes up from the crowd!"

Substitute "God" for "Fate" in these verses, and you have the expression of a great Christian truth. God and the world are waiting for the man above the crowd. That means one who has ideals and is willing to stick to them. One who is unwilling to let the crowd make his decisions for him. One who understands what it may cost, and is willing to pay the price, through popularity or unpopularity.

To be a real leader, you cannot start too soon to learn to discriminate between right and wrong without reference to the crowd. How much more young people would gain from their education if they regarded it not as the means to be like everybody else, but as the means of training the powers of discrimination and choice. How much more all would find in the Church, if its services and activities were used with reference to finding the highest motives and ideals of life. How much more Christ would mean, if He were followed as the great source of power to carry on to conclusion the highest and best that we find in the Bible and in our experiences.

To be sure, there is no one rule that can tell you **what to expect** if you come out of the crowd. They may like it for a while. You may suddenly find yourself not merely a curiosity, but an object of flattery and adulation. But the crowd is fickle. That much you may be sure of. Your sources of power do not lie in their fear or favor, but

rather in your independence of them. You must not be afraid to stand alone. Years ago, Lowell wrote in "The Present Crisis":

"Count me o'er earth's chosen heroes,—
they were souls that stood alone,
While the men they agonized for hurled
the contumelious stone,
Stood serene, and down the future saw
the golden beam incline
To the side of perfect justice, mastered
by their faith divine;
By one man's plain truth to manhood and
to God's supreme design.

By the light of burning heretics Christ's
bleeding feet I track
Toiling up new Calvaries ever with the
Cross that turns not back,
And these mounts of anguish number how
each generation learned
One new word in that grand Credo which
in prophet-hearts hath burned,
Since the first man stood God-conquered
with his face to Heaven upturned.

For humanity sweeps onward: where to-day
the martyr stands,
On the morrow crouches Judas with the
silver in his hands;
Far in front the cross stands ready and
the crackling fagots burn,
While the hooting mob of yesterday in
the silent awe return
To glean up the scattered ashes into his-
tory's golden urn."

The Christian life, in our day as well as yesterday, demands living and leading that are above the crowd. Always there will be the "chosen few," the "martyr band." But to be following in His train—isn't that enough? When you hear Him say, "Follow Me," will you not arise, and follow? Not the crowd, but the Christ!

"TOWARD THE SUNRISING"

By Catherine Miller Balm

One rainy afternoon toward the end of that European journey which was the first break in ten years of young people's work and yet which was so directly related to that work, I stood in the gloomy nave of the Cathedral of Notre Dame in Paris. I stood and looked curiously about me and clutched my purse for fear of the pick-pockets of whom I had been warned as I entered and my spirits were as low as the barometer.

A visit to Europe is a glorious adventure, but it may be a most depressing experience as well, even if you are not a member of that unspeakable class of Americans who have no eyes for the beauty of nature and the thrill of historical and literary and artistic associations and therefore judge Europe—at the top of their lungs—by its plumbing and its breakfasts. You may be depressed, not by your own discomfort but by the evident distress and poverty and sheer hopelessness of many of the people you see. You may be disturbed to learn that America is not so much admired by Europeans as you had supposed and that seeds of hate were planted by the Treaty of Trianon which was supposed to bring peace. You can see those seeds sprouting as you go from country to country—in Hungary, for instance, where the flag flies always at half-mast and where your baggage courier is an ex-count. In all countries you see unemployment on a scale undreamed of in America. And in every city you see the famous Churches.

Beautiful, they are, of course. Rich in their treasures of painting and sculpture, mosaic and wood-carving. Rich in their historical associations. But—over and over you feel it—they are pitifully poor in their ability to bring hope to the people, to lead them into a new day. Nowhere—except in a stirring sermon in St. Paul's Cathedral in London—do you hear that the Churches are concerned about the present situation. Nowhere are they arousing the people to crusade against evil, against hate, against

war, against the unjust economic conditions which cause unemployment and poverty—and great wealth. You hear the legends of the Churches' past—of the petrified tongue of St. John of Prague, of the bones of the three Magi,—of how St. Denis, whose decapitated figure greeted you at this very Cathedral of Notre Dame, carried his head in his hands to the place where he wished to be buried.

So I had come to Notre Dame, to that final disillusion of thieves in the cathedral itself! And so it was that there came into my mind a scrap of a long forgotten sermon and the verse which had been its text: "And they journeyed from Obooth and pitched . . . in the wilderness . . . toward the sunrising." "They had pitched their tents toward the sunrising," the long-forgotten preacher had said, "They were weary but eager to go on beyond the wilderness." They pitched their tents so that the first light of dawn would awaken them "and they might begin their journeying again."

"That's the trouble with these Churches," I said to myself in the gloom of Notre Dame. "They have not pitched their tents toward the sunrising. They have turned their backs on the new day and are dreaming of the day which has gone, while their people die in the wilderness."

But there was another side of the picture and I was glad, glad to remember that as I left the cathedral and went back to my hotel. For I had seen—as I shall tell you in another place—the youth of Hungary who have every reason to feel bitterness and hate, pitching their tents of life toward the dawn of a new peace and understanding. And I had been introduced to 14,000 young people in the great Christian Endeavor Convention in Berlin and had felt no thrill.

Not, if you please, because it was an unexciting moment. It was a wonderful moment and I enjoyed it. But it sank into utter insignificance beside that which had preceded it.

I had been sitting, that evening, on the platform with the speakers looking out over the vast sea of youthful and not-so-youthful faces. Occasionally I had turned to watch the choir which rose in a huge tier of seats close behind the platform. And then the thrill came.

At the call of Dr. Poling, out of the audience marched the delegates by nations. Out of the audience up to and upon the platform; sometimes singing as they came, sometimes just smiling and always bearing the national flag to be placed in a gigantic flag stand at the front of the platform. One member of each delegation climbed up to the speaker's rostrum and in his own tongue spoke to the audience. Almost every nation was represented—and that was fine. But the thrill? The thrill came when I saw on the faces of those 500 German youth in the choir smiles of affectionate, eager welcome as there came to the platform the representatives of what were **enemy nations** not so long ago. Let Adolf Hitler scream his speeches of hate—I can see in my memory the smiles of that night. I can see the mad waving of 14,000 handkerchiefs—the silent evidence (since applause is never heard in a German religious meeting) of the joy of the crowd in that new fellowship of brotherhood in Christ.

"In Christian Endeavor the one name we call,
Lord Jesus, forever the Master of us all."

I have seen the youth of all nations facing toward the sunrising and I can believe that the youth of Europe may lead the Churches into a new day—

And I am wondering now about our own Churches and asking, which way are we facing? Are we dreaming over the past or—with no illusions about the difficulties of the present—facing toward the sunrising? Are we calling youth to an easy acceptance of a traditional theology and conventional forms of worship, which they

can rest upon on Sundays and not be bothered about during the week? Or are we crying to them with all our strength, "We challenge you to the desperate task of helping God transform the world!"

The young people at the House Party with a Purpose said that it was usually very hard to tell the difference between Christians and other people. "But there ought to be a difference that counts," they said, and they pointed out some of the places where that difference should show. So did the youth at Toronto and Berlin and Balatonszarszo. So do youth everywhere when the Churches' leaders give them a real challenge.

And a real example! It doesn't help much to refrain from a form of recreation and fail to refrain from overworking your employees or slandering your neighbors. It is rather ineffectual to talk glibly of world-brotherhood and not tackle intelligently some of the tariff tangles and the immigration laws which contradict the talk. If you can't think of any more Christian inconsistencies, your young people can—and will!

There never was a time when local pastors had teachers who could receive so much help in learning new methods of work with young people. Training courses and text books are available for everyone. It is not new methods we need. It is new ambition to use them. It is a new vision of the world importance of our task.

THE CHALLENGE OF OUR YOUNG PEOPLE AND RACE PREJUDICE

By the Rev. Dewees F. Singley

In an old barn converted into a class room sat about fifty young men and young women mostly from the Seminaries of Eastern Pennsylvania. A colored gentleman, Dr. Mordecai Johnson, was speaking on the race question and imagine our pain when he said, "the Church has no program, no unity, no conviction and no power except that generated by its missionaries." Was it true that the whole Protestant Church was face to face with the pain and suffering our country accorded to certain folks and had no program, no unity, no conviction, and no power with which to meet the situation? Was it true, as this colored teacher said, that the despised races considered the Church in America as incapable of doing anything at all to eradicate race prejudice? Is the Church powerless to carry out Christ's principle of love in race relations? Well, it does seem odd that colored folks and Jews and Catholics and Protestants go to the polls together and belong to the same political parties, that their children sit side by side in the public schools, that they buy in the same stores and ride in the same subways (at least here in the North), but that when all go to worship the living God they are compelled to divide into Protestants and Catholics and Jews and Negroes. We are members of a Christian Church, but we dislike certain classes and races. In our homes we learn to hate and despise other peoples in the same family in which we learn to love, "Our Father, which art in heaven." Our race prejudice is deeply embedded in our children oftentimes long before they see any representative of the race in question. And with these race prejudices we manage the Church, we decide her policies, we keep her pure and white.

Most certainly the Church of Christ today is powerless to help solve the race question. Just so, but (and thank God there is a "but") there is a bit of leaven in the Church known to a few discerning ones that will slowly but surely cause the Church of the future to count as a mighty factor in making the love of Christ effective in eradicating race prejudice. That leaven resides in the young people of all denominations. In schools, colleges, universities, in Church Schools, summer schools and camps they face all problems

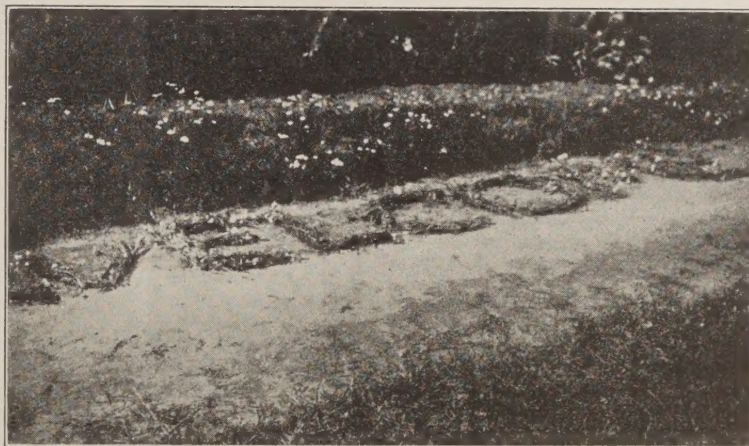
before the nation and the Church and they are thinking of ways and means of bringing in a new world in which Christian principles are effective.

Of course, these young people are not allowed to do very much now in interracial activity because we older members of the Church are in power. But some day these present day young people will be our Church leaders and our family heads. Then the children romping about in their homes will learn what Peter had to learn, that what God hath cleansed no man must call unclean, that if God made a man with a black skin, that is no reason to fear or hate or despise him. Then, no doubt, some new policies and some new principles regarding our Jewish and Negro countrymen will be introduced into religious organizations and the same love of Christ that dominates our missionaries in far away climes will dominate the Church of Christ at home. Our only concern is that when in your congregation and in mine these young people essay to lead the way toward a more Christlike attitude and association with folks of other races in industrial and social and religious life, you and I and all others of an older growth will have Christian grace enough to follow in their daring and yet Christlike ventures of love. When Dr. Johnson had finished, a number of the young men in the room spoke. Among these was a young man from Texas whose face was as black as my typewriter. He said that he did not ask for pity nor for patronage but only that white folks get out of the way of colored folks. Are we standing in the way of our young people? Shall we follow them in the creation of a world friendliness that will be as active and as effective here as among our missionaries?

HAPPY DAYS IN HUNGARY

By Catherine Miller Balm

All the thrill of a first voyage across the Atlantic and the interest of visiting half a dozen delightful countries were but the prelude to my real adventure—a visit to the young people of Hungary. I waited eagerly to cross the border and when at last the train chugged into Hungary the grass seemed greener and the flowers brighter and everything was more exciting.



They "Said it with Flowers"

My two companions—Miss Neff, of Philadelphia and Miss Sander, of Wisconsin—and I reached Budapest in the middle of the afternoon. Our room in the Hotel Central had windows facing a great square and we could scarcely unpack for wanting to look out of the windows. Taxi drivers tooted shrill little horns like those we blow at New Year's Eve parties; an old woman with a scarf over her head—that folded triangle of cloth with which we were to grow so familiar—was selling fruit, another drew ears of corn out of a

big copper boiler and passersby bought and ate them hungrily. There was a woman with bare feet walking unconcernedly along among the crowds of people.

As we drove toward the Danube that first evening we marveled at the wide modern streets of this old, old, city, at its efficient traffic lights and subways. We drew deep breaths of joy—flavored with the sauce of "Gefüllte paprika"—at the beauty of the city and—there was the Danube. The river of songs. The river of dreams. We dined with great elegance and very moderate cost in a lovely garden restaurant on "The Island." Half a dozen waiters anticipated our wishes and the orchestra played Hungarian music of surpassing loveliness.

The next day we were introduced to "Gefüllte paprika" in person and then met Mr. Kiss, student secretary, at his office. He arranged to see us off the following morning for the real goal of our visit, the camp at Balatonszarszo. We spent an interesting hour at an exhibition of handicrafts and had difficulty resisting the temptation to buy some of the beautiful but expensive embroideries, shown to us by an impoverished noblewoman who spoke six languages.

Early the following morning we were on the train for Balatonszarszo. It was a long ride but a fascinating moving picture of rural Hungary. At last we saw the lake lying blue on our right hand and a minute later glimpsed a crowd of boys on a hill on the left. Could they be, we asked each other eagerly, our boys? They were. The train stopped at the Balatonszarszo station and there was my old friend Mr. Dobos running along the platform and calling "Mrs. Balm! Mrs. Balm!"

How graciously he welcomed us and how we chatted as we walked along the pretty village street to the villa "Forget-me-not" which is the camp guest-house. Never shall we forget its shining, cool whiteness and the roses of its garden, when we sat and dreamed as we watched ox-teams plod along the country road. Beyond the house a walk led past a group of smiling women seated under the trees mixing the ingredients for (you'll never guess!) gefüllte paprika for our dinner. We passed the neat vegetable garden and started up a low hill to the pavilion which is at once lecture hall and dining-room and half

way up the hill the campers met us with cries of welcome. They "said it with flowers," too. There was the word "WELCOME" written in flowers across our path. And they sang to us so beautifully that our eyes smarted with unshed tears. Instantly they made us a part of the camp life, so that we wanted to stay a long, long time.

That, alas, was impossible, but in two days we saw much of the camp life and its fine influence upon the character of the campers. We heard a stirring address at



Rev. Mr. Wentzel leads a History Hike at Camp Mensch Mill

the end of which the speaker sat down, not to rest upon his own eloquence, but to give the boys a chance to discuss the speeches, to ask questions. He listened earnestly to the points of view expressed by the boys. He was sincerely interested in what the boys thought and gracious when a boy or two dared to disagree with him. It was not a case of a wise man telling the boys what they must believe. It was the case of a much wiser man **seeking the truth with the boys.**

We shared with the campers their simple but delicious meals. We shall always remember with special affection the camper who gave us cookies from his "Box from home." We watched the sun sink and the reflections fade from the lake. We taught a stunt for campfire time which was not given at campfire time because every member of the camp had attended its rehearsal!

But it was a wonderful campfire time without our stunt. There was an impromptu representation of a radio on which the stations were confused so that "This eminent Parisian scientist has made a great discovery"—"The boys' camp at Balatonszarszo has run out of bread." There were speeches and songs and songs and songs. What matter if we could not understand all the words? We heard the beauty of them and caught their spirit. Then we sang some of our American camp songs for the boys. Not—"The Eentsy, Weentsy Spider" nor even "John Jacob Jingle Heimer Schmidt." We sang, in the

But they are brave and unselfish, eager to share all they have with others. And they were passionately concerned that youth in all the world should work for peace.

Never have I spoken to so deeply interested an audience, or taught games to so jolly a crowd. Never was I so impressed with the work of a camp as in this simply equipped camp to which fourteen hundred boys and girls came each summer. For many of them it is a terrific struggle to raise the two dollars which gives them four days in camp. Two dollars! We Americans spend it carelessly for a few movies, a theatre-ticket, a box of candy. Can't we—oh, I think we must—save some of our money to send to Hungary so that more of the Hungarian youth may share the privileges of the camp, and catch, as did the campers I met, the spirit of Jesus?

My friends and I said "Goodbye" most reluctantly and went back to Budapest, where Mr. Kiss hospitably showed us Art Museums and Parks, Ethnological Museums, Parliament Buildings, palaces and Churches, and where I bought two lovely tiny dolls in Hungarian costume as material reminders of my visit.

But even without the dolls I could not forget it. The fine spirit of the young people! The enduring, tireless courage of Mr. Dobos, who does marvelously constructive Christian work for the young people of Hungary and Jugo-Slavia! The magnificence of the Houses of Parliament and the glow of sunset as you view the Danube from the terraced garden of the palace—!



"Say Hello to America for Us!"

mood of Balatonszarszo—"God Who Touchest Earth with Beauty, Make Me Lovely, Too," and "I Would Be True," and the boys called softly, "Bravo! Bravo!"

Mr. Dobos helped us to understand the problems of the Hungarian youth and to admire their courage. They are pitifully poor, some of the young people of Hungary are very conscious of the injustice of the treaty which despoiled their country.

Some day I must go back again! Some day I must help the Hungarian young people of America to closer co-operation with youth of the old country! As I think of the Christian young people of Hungary, of the members of young people's societies, of the Christian Endeavorers, of the consecrated leaders and earnest followers, I say from my heart

"Bravo! Bravo!"

STEWARDSHIP AN ADVENTURE OF YOUTH

By Edwin M. Kling, Superintendent Zion Sunday School, Buffalo, N. Y.

As near to us as home itself, is the ever changing program of youth. In this day when "things" seem to be uppermost in the minds of so many, the finer spiritual qualities of life are crowded out of the picture. Men are busy in research and explorations in many lines both at home and abroad, yet they seem to miss the great tasks at their very door.

One of the finest explorations in life is invading the heart and mind and soul of "Young America." The opportunity of the leader in developing some latent power and discovering the needs in the lives of youth is without estimate. The understanding of youth must be correct so that the proper appeal can be made.

We repeat in our confession of faith—"I believe in the communion of saints." With this creed we are subscribing to a program of progressive thought, for the interpretation of "saints" changes. So the appeal to youth changes. Leaders must realize this and make the adjustment.

Youth, today, in attending Church services and Sunday School in the formative period of life, is silently but constantly watching for standards from their leaders. Leaders are always on parade before the eyes of youth. The reason, largely, for the presence of young people at services is apparent. They are challenging the leadership to—

"Show us the way!
Lead us in a plain path!
Be a light unto our feet!
Teach us! Guide us!
Help us!
We are ready to accept, for
The only knowledge we have is
That which you impart!"

This is a mighty movement. This is the time when a soul might be won for the Church instead of drifting away with an air of indifference because of an inadequate program and appeal. The presence of this silent challenge of youth ought to be the means of spurring on every leader to greater effort in placing before youth the program of the Church. With the problem ever before us we need to get away from a hesitating and halting manner and step out into new realms with this adventurous youth.

The Stewardship program with its variety offers this adventure. Youth is ready to accept. How far is the leadership willing to carry this opportunity and responsibility this year? A stream cannot rise higher than the leadership of the Church permits.

Is the leadership to be a stumbling block or will it aid in a program which will secure youth for active and interested Church membership?

CAN THE ZWINGLIAN LEAGUE BE SAVED?

By the Rev. Roland L. Rupp

(Mr. Rupp wrote this article for the Zwinglian League of Baltimore which has been in existence for many years and which has done splendid work in the past. The article is so suggestive of what leagues in other Classes—call them Zwinglian or Heidelberg or what you will—may do, that we want all in our denomination to read it. You have already enjoyed Dr. E. G. Krampe's description of the fine work done by the new Heidelberg League of Northwest Synod.)

This question is born out of the observation of the writer of the activity of the League during the last two or three years. Just the other day two of our promising young workers who have been active in the Zwinglian League evidently since the beginning expressed their conviction that the present Zwinglian League is dead. It must be granted that according to all ap-

pearances a transfusion of new blood is necessary. New ideas, new methods, new spirit, possibly new personalities within the organization, are needed if the organization is to be saved. But the answer to the question raised depends upon the answer to two other questions.

Is there a need for a city-wide denominational organization such as the Zwinglian League? Are the young people of our fourteen Churches able to face as many opportunities for personality and character development for kingdom service and denominational loyalty without as with an effective league of this sort? Is there any need for inter-congregational cooperation on the part of our young people?

The second fundamental question is: Do we have the leadership in our Churches among the young people to make effective use of such an organization? Looking at the Zwinglian League in action for the last few years there may be reasons for a difference of opinion on the question. That is, however, not the answer to the question. The writer knows young people fairly well. Those at the head of the Zwinglian League, and those within the League, have not, I am confident, been quite just to themselves—that is they have inherent qualities of leadership which they have not yet manifested. In addition our Churches have other leaders not at all linked up with the League at the present time. My answer to this question is likewise an emphatic "Yes."

Let us suggest, then, the kind of League which we believe would serve the needs of our young people of our denomination and challenge the leadership and body of all our people to the uttermost.

In suggesting a program for this League we must bear in mind Young People's materials and methods, the psychology of young people, their special interests, and the principles by which they develop in personality, character, skill and leadership. We have very little interest in young people's leagues which are satisfied with formal and traditional programs and ordinary efforts. For instance most of our Churches have two preaching and worship services every Sunday. The Zwinglian League should not add another to the list every month or two, valuable as these services are in their time and place.

We would like to suggest, for the regular meeting of the League, programs which are conducted on the modern conference

basis. This does not mean that no preparations would be necessary beforehand—it means intensive preparation for all, especially for the designated leaders. It would necessitate the reading of books and pamphlets. It would mean that we would be compelled to comb all our Churches for the best available leadership. Topics should be selected at least a month ahead and the conference leader or leaders appointed. The leader would open the discussion with about a ten-minute address, and then he would throw the meeting open for general discussion, guide discussion, and use special pains to induce all to participate. Frequently a committee on findings should be appointed which would sum up the discussion at the end of the meeting.

Topics such as these are being discussed by young people today from one end of the intelligent world to another:

Problems peculiar to young people: The Task of the Church in the Modern World. What is Wrong with the Church Today? A Modern Strategy for the Christian Life. Is the Religion of Jesus in Conflict with Christianity? Are the Sermon on the Mount and the Jesus Way Practical for the Modern World? Can We Christianize Politics? Industry? Our Capitalist Society? Is the Church Fully Awake to the Peculiar Problems of Our Machine Age? What is the Message of Jesus to Our Modern World? Place of Sex in Our Modern Program of Christian Education? Church Union. Race Relationships, etc., etc., etc., ad infinitum.

Such discussions would make the monthly meetings creative. They would compel every member present to contribute to the discussion. They would make the Zwinglian League a liberal educational force. Our young people would learn to speak in public and express their convictions fluently and effectively. Hidden abilities and powers would be brought to the surface. One could see dozens in the younger groups grow from year to year in personality and capacity for leadership. This would be training for citizenship of the highest type. At the same time the door would be open for the student element of our Churches to come into the League. It would make it possible to invite students of liberal tendencies from Hopkins, Goucher and other institutions to the meetings to participate in the meetings and discussions. Out of such a program other activities would grow. Soon reading and study clubs

would be formed within the League. Religious Education would become, in short order, one of the main fields of interest of the entire group. This interest would take hold of the local Churches and schools.

The League also should become the agent of propaganda in behalf of our local Leadership Training Schools, of pastors' classes in the local Church, of our Denominational schools at Cedar Crest, Camp Mensch Mills and Hood College. I am confident that the League would feel a special responsibility for enlisting students for these training schools, and possibly could soon send a number from the city on League resources.

In Baltimore-Washington Classis we are beginning to form a Classical organization in behalf of Christian Education in Church and School. The League should come to the support of this work by assisting in the arrangement for conferences and getting out the workers.

The League should begin to mobilize the young people of the Churches and ask all of the Churches to unite some Sunday evening in a special young people's service, just as we have done in a general service twice within the last several months. The young people alone, if they had the will to do so, could fill any of our Church auditoriums.

Why not have the League function as a local organization in each Church and pledge itself to the pastor to discharge a special responsibility in building up the program and attendance for the evening service? Why not become in each Church an activity organization?

This is a fragmentary program for the Zwinglian League. It is only the skeleton of the work that could be done. I have all faith in our devoted and enthusiastic young people. I should be glad to assist them in putting flesh and blood upon the skeleton of this program and breathing life into its body. Young friends, gird yourselves for this task. You can move the city if you will. You can put new life and power and enthusiasm into our Churches. You can broaden the vision and deepen the spirit of your pastors if you face this task with determination and ardor. Life is before you. God is in and above you. Truth is blazing like a star upon the horizon of your life. The Spirit is ready to grip you. Lift up your eyes, and to the task: God is with you!

NEWS IN BRIEF

BOWLING GREEN FUND

Here are a number of New Year contributions to the salary fund of Miss Agnes Wolfe, Bowling Green Academy. We are still going up towards the \$500 mark, but we have not yet attained.

H. H. Schaff, \$5; Rev. W. H. Kerschner, special, \$14; The King's Daughter's Class, Zwingli S. S., East Berlin, Pa., \$4; Miss Emma C. Wagner, \$10; Miss Margaret E. Wagner, \$5; A Friend, \$20; Mrs. E. E. Althouse, \$1.40; Henry Mack, \$5. Total, \$64.40; Grand Total, \$329.25.

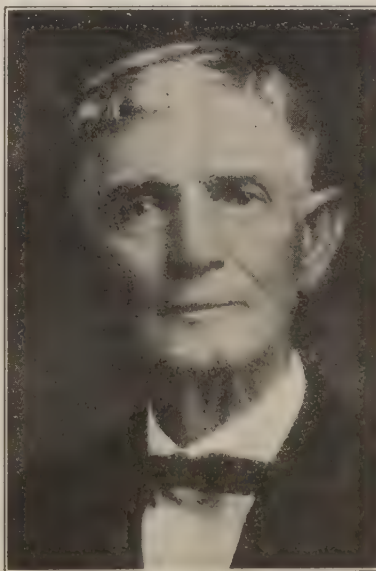
WEST NEW YORK CLASSIS

West New York Classis will meet in its Sixty-eighth Annual Session in Zion Reformed Church, Lemon near Cherry St., Buffalo, N. Y., on Jan. 29 at 9.30 A. M.

Rev. Herman E. Schnatz, Pres.

Rev. Albert A. Meussling, St. Clerk.

Look for our great Education Number next week. It will have exceptional value.



The late Hon. Horace Ankney

HON. HORACE ANKENY

This veteran elder of our Church met instant death, near his home at Xenia, Ohio, on New Year's Eve, by being struck by an automobile while he and his pastor, Rev. Arthur R. Leeming were helping a stranger who was in trouble with an auto truck. Few laymen in our Church have been placed in so many trustworthy positions in Church and State. He was treasurer of Central Seminary and vice-president of the Board of Foreign Missions. A report of his labors will appear later. The "Messenger" sends heartiest sympathy to the bereaved children. Elder Ankney was 80 years old, but vigorous and full of enthusiasm for all the causes of the Kingdom. This is another heavy loss.

The regular meeting of the Women's Social Union of the Reformed Church will be held in Miller Hall, Schaff Building, Wednesday afternoon, Jan. 14, at 2 P. M. An interesting program has been arranged and all members are urged to be present.

Here is the sort of note that adds much to our happiness. It comes from New Bethlehem, Pa., and says: "I am in my 80th year and have been reading the 'Messenger' for 60 years. I would not want to do without it. Mrs. S. J. Hartman." Many thanks to this dear old friend.

The amount of money received by the Board of Ministerial Relief on the amount needed to complete the Sustentation Fund was \$379,306.07 at the close of 1930. The total number of congregations contributing toward the completion of the Sustentation Fund is 1,155.

Dr. Harris E. Kirk, pastor of the Franklin Street Presbyterian Church of Baltimore, will give three lectures on Job in the Arch Street Presbyterian Church of Philadelphia. The topics are: Jan. 15—"The Man and His Friends"; Jan. 22—"The Man and His Soul"; Jan. 29—"The Man and His God."

The Philadelphia Alumni Association of Franklin and Marshall College has announced its annual dinner on Benjamin Franklin's birthday, Fri., Jan. 16, at 6.30 P. M., at the Penn A. C., 18th and Walnut Sts. Mr. David H. Frantz, 1429 Walnut St., is president of the Association. Covers are \$2.50.

Several Synodical Missionary and Stewardship Committees are planning to hold a meeting early in the year, even preceding the meetings of the Classes, in order to give counsel and direction to the educational and practical side of the missionary and especially the **Stewardship** work within their respective territories.

A good friend out in Oklahoma, renewing his "Messenger" subscription, kindly writes: "We have to be Methodists out here, but we can't do without the 'Messenger'." Such testimonies always bring good cheer.

President Geo. L. Omwake, of Ursinus College, had much reason to begin the new year in a happy frame of mind, for he was privileged to announce that Mr. Cyrus H. K. Curtis, Philadelphia publisher, had added another \$100,000 to his Christmas gift of \$250,000, given to Ursinus a year ago. This is the sort of news we are happy to pass on.

Reports on the Every Member Canvass coming to the office register a finer spirit and even a more liberal response on the part of the people than before. Of course, much intelligent preparation was necessary to achieve this. One brother strikes the heart of the matter when he writes: "Our people are determined that God's work should not suffer."

The Father and Son banquet in December at Immanuel Church, Indianapolis, Rev. H. L. V. Shinn, pastor, is pleasantly remembered. The helpful address of Dr. E. G. Homrighausen, of Carrollton Ave. Church, helped to make it an outstanding event. The Ladies' Aid Christmas Party on Dec. 30 was also a success. During November almost 90 per cent of the Church School, above the Primary Department, attended the Church services. Thirty classes had a perfect record.

Central Church, Dayton, Ohio, has raised its Apportionment in full, although, because of increased congregational expenses and other circumstances, the prospect of succeeding in this effort was not very bright. However, under the urge and splendid leadership of Dr. Rowe and his Consistory, the work was accomplished, which left pastor and people in a happy mood to begin the strenuous work of the new year.

Rev. William H. Erb, of Norristown, is kept busy supplying pulpits. On Dec. 7,

he preached for Rev. G. W. Hartman at Mainland; on Dec. 21, Dr. Erb occupied the pulpit of the Reformed Church at Lansford, where he began his ministry 35 years ago. The pulpit is vacant, but a candidate has been nominated. On Dec. 28, Dr. Erb had charge of the morning and evening services and preached the sermons in the Central Presbyterian Church of Norristown in the absence of the pastor, the Rev. Dr. Crawford. Dr. Erb is glad to be kept busy in filling vacant pulpits and in assisting pastors.

An early start would be most advisable in the preparation of the Every Member Canvass to be made in the fall of 1931 in every Church in the denomination. If we could have pastors and Consistories **appoint their best man as leader for that canvass within the next two months**, our Executive Committee could arrange for a **group training** of these men in fixed, specified circles and areas throughout the Church. Paul's principle, "This one thing I do," might well be applied here. If we could enroll **every member** of our Reformed Church through a well directed, Spirit-led Canvass in the fall of the year, the work in our Reformed Church would flourish, and those responsible for it could be relieved of strain and give themselves fully to their great and important task.

On Sunday, Jan. 4, Rev. W. R. Gobrecht, B.D., completed the 10th year of his pastorate in St. John's Church, Chambersburg, Pa. The pastor read to his congregation the following record of his ministerial service during the period: Sermons preached, 914; mid-week and other addresses delivered, 369; Junior congregation talks given, 370; Sunday School and Catechetical les-



Rev. W. R. Gobrecht, B.D.

sons taught, 585; Teacher-training lessons taught, 110; Confirmations, 305; Total Accessions, 516; Infant baptisms, 207; Weddings, 128; Funerals, 158; Pastoral visits, nearly 8,000; Connected with Daily Vacation Bible School work, 8 season; Contribution Bible School work, 8th season; Contributions raised during the period, \$122,094 for current expenses, \$46,529 for benevolence, total, \$168,623; Wrote one volume of sermons, "The Gospel Message in Great Poems," published by Funk & Wagnalls Co.

Sometimes even preachers fly pretty high, and it appears to be a habit in the Kerschner family. Some weeks ago we were told that the Rev. Wm. H. Kerschner, of Meadville, Pa., officiated at an airplane wedding, high up in the air, and on New Year's Day, Rev. Dr. W. Sherman Kerschner, of York, Pa., was officiant at the nuptials of Elmer U. Brenneman and Miss Alma Sload. The "airplane bride and groom" had as attendants, Miss Anna Blum and Ralph Krebs. It is said that it was the minister's first trip in an airplane, but that the experience "failed to shake his hand or voice, and he tied the knot as securely as if he had been in the familiar

precincts of his reception room at the parsonage."

A serious accident, on the one hand, and a grave loss, on the other, were the lot of Trinity Church, Skippack, Pa., Rev. Carl G. Petri, pastor, during Christmas week. On Monday, Dec. 21, William H. Fox, county treasurer, and a member of this congregation, and Miss Laura Fox, his daughter, who is secretary of the Sunday School, were badly injured in an automobile crash. Treasurer Fox suffered a concussion of the brain and Laura Fox sustained cuts in the face including a broken nose. Hopes are held of a complete recovery of both. On Dec. 27, Elder Charles M. Pool was prostrated by a heart attack in the garage of his late residence and was found to be dead when carried into his home. An obituary will follow later.

That the faithful labors of the Rev. J. W. Yeisley in the Woodcock Valley Charge, near Huntingdon, Pa., are appreciated is indicated by the co-operation of his people in improving the property. The parsonage is undergoing extensive repairs and is being fitted with all modern conveniences. The painting, papering and decorating have also made it one of the most comfortable and attractive homes in the valley. The congregation at Marklesburg has also voted to build a basement under the large Church and equip it as a social room. Mrs. Maria Fouse started the project with a \$500 gift and the balance necessary has been arranged for. The committee in charge is Franklin S. Fouse, Chas. Magill and Fred A. Fouse.

Mr. George Wood, who died in 1869, left a legacy of \$3,000 to the American Tract Society, the interest which was to be used as prizes "for the best tracts offered to the Society on some subject or theme illustrating and developing **The Glory of Christ**." Contests in different years have resulted in enriching the fine assortment of tracts published by the American Tract Society. Another contest has recently been announced, with an offer of a **GOLD MEDAL** and \$100 in cash as the first prize. There are also second and third prizes of \$50 and \$25 each. Outstanding religious leaders such as Dr. Cleland B. McAfee, former moderator of the General Assembly of the Presbyterian Church, have submitted manuscripts in this contest and have received prizes. The Society is now especially interested in tracts to combat atheism.

Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, pastor. On Dec. 21, the annual Christmas Candlelight and Carol service was held. The Church was illuminated by candlelight only and a special selected scripture reading interspersed with carols, anthems, and solos were rendered. The 33rd annual Christmas Musical service was given on Dec. 28, with the presentation of scenes from the Nativity during the intervals in tableau form. The tableaux under the direction of Miss Helen Achenbach portrayed the sentiment of the anthems, and were given in the chancel on a platform specially constructed for this occasion and designed by 3 members of the Senior department of the S. S. The choir under the direction of David Griffith Samuels featured the singing of ancient Christmas carols of the 14th to 18th centuries. Thomas Achenbach, violinist; Earl Wink, 'celloist; Mrs. Ruth Sipple Mellinber, harpist, accompanied the choir. The vocal soloists were Mrs. Evelyn Keen, Miss Beulah Bernd, and Mrs. Chas. Powell, sopranos; Miss Kathryn Bernd, Mrs. Mary B. Deppen, contraltos; Walter Laubach, baritone; and Edward Shelly, tenor. The musical compositions for choir and instruments were arranged by Clarence Dickinson. The absolute silence of the large congregation during the presentation testified to the artistic arrangement of the scenes and the beauty of the rendition of the service.

The many friends of the Rev. Edwin W. Lentz, D.D., Bangor, Pa., will be interested to know that Dr. Lentz is recovering at the University of Pennsylvania Hospital from his operation early in December.

Rev. Arthur J. Michael, of Maywood, Ill., had the joy of acting as master of ceremonies at the celebration of the golden wedding of Mr. and Mrs. Dan Bowser, for many years members of our Church in Goshen, Ind. Mr. Michael is a son-in-law of the aged couple.

January Program of the Philadelphia Reformed Ministers' Conference: On Jan. 5, a New Year Message was given by Dr. Paul S. Leinbach; on Jan. 12, Union meeting with the Presbyterians in Witherspoon Hall; on Jan. 19, "The Loyalty Crusade" by George G. Dowe; on Jan. 26, Meeting of Classis at Oak Lane.

First Church, Pottsville, Pa., Rev. Lutan M. Fetterolf, pastor, is in the habit of paying its Apportionment in full, but in the face of the depressing industrial situation in 1930, it was not easy to maintain this excellent record. No wonder pastor and people are happy because the goal was again reached.

The Wooster Ave. Church, Akron, Ohio, Rev. E. E. Zechiel, pastor, has 3 special meetings in January. On Jan. 11, mid-winter Communion; on Jan. 16, a Men's Brotherhood meeting at Willard Church, Akron; on Jan. 18, the second annual Men's Mass meeting. The speaker will be Mr. Walter Clarence Gran.

President G. L. Omwake has announced that at this holiday season, Mr. Cyrus H. K. Curtis, of Philadelphia, has again favored Ursinus College by adding \$100,000 to his gift of last year toward the new Science Building, making his total gift to this building, \$350,000. This is the fifth gift of Mr. Curtis to this institution within the last 8 years, bringing the total of his donations up to \$455,000.

After 13 years of faithful service in Jeffersonville, Ind., the Rev. David A. Winter has resigned to accept a call to the Basil, O., Charge, in Central Ohio Classis, no far from his birthplace and the old home of Mrs. Winter, in Prospect, Ohio. Elder E. H. Andres, Citizens' Trust Co., Jeffersonville, Ind., is the Secretary of the Consistory.

The administration of the International Christian Social Institute has been reorganized, with Dr. Henry A. Atkinson as General Secretary for Administration, and Dr. Adolf Keller, as General Secretary for Education and Extension. All communications should be addressed to the Secretariat, 2 Rue de Montchoisy, Geneva, Switzerland.

Yuletide season in Redeemer's Church, Littlestown, Pa., Rev. A. O. Bartholomew, pastor, proved a joyous event. The Church was crowded at the S. S. celebration on Christmas Eve and also at the midnight service. The program rendered by the school was not only interesting but in keeping with the true meaning of Christmas. The offering for the Hoffman Orphanage amounted to \$206. The pastor and family were kindly remembered.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, the Christmas season was fittingly observed. The theme of the pastor's Christmas sermon was, "What If Christ Were Not?" On the Sunday evening before Christmas, the Church choir rendered a cantata entitled, "His Natal Day," by Edward W. Norman. The Christmas program by the various departments of the Sunday School was rendered on Christmas night to a large and appreciative audience. \$315 was raised for the Hoffman Orphanage. On New Year's eve the pastor delivered an illustrated sermon on "The Voyage of Life."

Addressing the Alumni Association of the East Greenville, Pa., High School, the Rev. Calvin M. De Long, pastor of New Goshenhoppen Church, took strong ground

in favor of the consolidation of the schools of the three Upper Perkiomen Valley boroughs and surrounding townships. His remarks met with a decidedly favorable response. A brilliant address was also made by Dr. J. Parsons Schaeffer, distinguished Professor of Anatomy at Jefferson Medical College, Philadelphia.

One of our most cherished friends, in Buffalo, N. Y., cheered us with this message: "How happy we all ought to be for the splendid Church paper our editor gives us each week. I am sure those who read it cannot but help appreciate it. The only pity is that every member of the Reformed Church isn't a reader of the 'Messenger.' I am sure it would be an inspiration to them and help them to do greater things for their Church and God's Kingdom." Thanks very much, dear friend: such sincere good wishes spur us on to do our best.

St. Paul's Church, Sellersville, Pa., Rev. J. R. Shepley, pastor. Thanksgiving Day service was well attended and the offering which was given to the Grand View Hospital in Sellersville amounted to \$200. The Christmas festival began with the White Gifts service on Dec. 21, and an offering of \$128 was given to the Bethany Orphans' Home. In the evening a pageant entitled "The Light" was given by a cast of 50 besides a men's chorus of 20 voices and a string quartet. The stage and lighting effects were elaborate, and a repetition of the pageant the following evening was necessary.

First Church, Philadelphia, Pa., Rev. Harold B. Kershner, pastor, paid its Apportionment of \$3,249 in full on Dec. 1. This is a remarkable achievement, in view of the fact that the pastor has been sick and unable to fill his pulpit since May. There is a momentum and spirit in the First Church that is irresistible, and that gradually but surely is restoring her to her old traditional place at the forefront of our Churches. The 1931 budget of the Church includes an appropriation that will make possible superior music at all times, and the Church has engaged Allison Rodman Drake, brilliant young Philadelphia musician, as its organist director. The offering at the White Gifts Christmas service was in excess of \$800.

Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor. Records of attendance taken each Sunday morning from a count by a Consistory member show an increase for December, 1930, which is 18 per cent larger than December, 1929, an increase of 32 per cent over December, 1928, 33 per cent over December, 1926, and 42 per cent over December, 1925. The net proceeds from the Ladies' Aid Bazaar in November were \$857. The S. S. is gathering a well selected library of religious and educational books. It is being aided by the gifts of Mr. Charles Kryter, an elder of the Church and a member of the firm of Bobbs, Merrill Co., publishers. The young people again had a caroling party in which they sang for the sick and older members of the congregation.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, was completely filled on Dec. 21 for the special Christmas service, "God's Gift of Love" rendered by the S. S. 90 people had parts in the program. On Dec. 28 Rev. W. Roy Goff delivered a very educational and inspiring lecture on "India," using his own moving pictures. Newly elected elders and deacons were ordained and installed Jan. 4.

Mrs. Anna D. Robb, wife of the late Dr. Lewis Robb, and her daughter, Miss Dorothy Robb, of Harrisburg, Pa., spent Thanksgiving vacation at Wilkinsburg, their former home and the last Church Dr. Robb served. They also visited Mrs. Robb's nephew, Rev. H. A. Robb and family, in Emanuel's parsonage at Export, and in Altoona, at the home of Mrs. Geo. D. Robb.

St. John's Church, Red Lion, Pa., Rev.

Oliver K. Maurer, pastor. The Every Member Canvass was made during the first week in December and again proved an outstanding success. Practically every member was canvassed in the specified time, and the subscriptions over-topped the budget, being several hundred dollars in advance of former years. The S. S. had 2 delightful programs on Dec. 21. The Junior and Primary departments presented their part in the morning, while the adult department, together with the choir presented a cantata in the evening. At these services, the offering received for the Hoffman Orphanage was the best in the history of the S. S. A service was held on Christmas morning at 6.30, in which the Christmas story was effectively retold by musical and literary presentation.

Jan. 3 marked the 80th birthday of William H. Dechant, of Reading, Pa. Mr. Dechant is the senior member of the firm of William H. Dechant and Sons, Engineers, Surveyors, and Architects, in Reading. Mr. Dechant has been a prominent member of St. Paul's Church, serving as elder and deacon for more than 55 years, and also as chairman of the congregational Missionary and Stewardship Committee. He has been active in denominational and civic affairs throughout his life. He was a member of the United Missionary and Stewardship Committee of the General Synod of the Reformed Church, treasurer of the Laymen's Missionary Movement, and is a member of the Missionary and Stewardship Committee of Reading Classis. He has served on the Executive Committee of the Berks County Sunday School Association, and on the Board of the Reading Y. M. C. A. Congratulations on his achievements and helpfulness are in order, as well as good wishes for his health and happiness.

Christmas was observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, with 3 special services in addition to the regular services. The first was a service by the Primary Department of the Church School held on Dec. 21; the second was a Dawn service at 6 A. M. on Christmas Day; the third was a service by one of the main department of the school on Christmas evening. Splendid programs were rendered and were well attended. At the Dawn service one child was baptized. In connection with the Church School services, 48 seals and diplomas were awarded to persons for perfect attendance. These ranged from one year up to 20 years of perfect attendance. The usual treat was given to the children. The offering for Bethany Orphans' Home amounted to \$213.35. On Dec. 28, the choir rendered a very beautiful cantata. The annual congregational meeting was held on New Year's evening and installation of the new officers will take place on Jan. 28.

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The Christmas program of St. Peter's Church, Knauertown, Pa., was rendered on Dec. 28, when nearly 100 people were present. It was exceptionally well given and included, in addition to special music, the service "Led by the Star," in which more than 20 boys and girls took part and there were many expressions of praise from members of the congregation. Anthony Colonna, of Kimberton, accompanied by Mrs. Colonna, sang 3 beautiful solos. The program was in charge of the S. S. superintendent, Isaac Rosen. Miss Ethel Bones, Mrs. John S. Troup, and the supply pastor, Rev. Ronald Yocum, were each presented with suitable gifts from the congregation in appreciation of the splendid work they are doing. Since June 15, this reorganized S. S. has grown from less than 12 members to an enrollment of 76, with an average attendance of 50. The Christmas offering amounted to \$15.80, part of which was sent to the Nazareth Orphans' Home.

The annual congregational meetings were held in all 4 congregations of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, during December. Owing to inclement weather on Dec. 26, the Christmas cantata, "Was It a Dream?" was repeated in St. Paul Church, Shrewsbury, on Dec. 31, before a large audience. On Dec. 28 the young people of the Evangelical Church, Jacobus, rendered their cantata before an overflowing audience. This cantata was written by Mr. Paul Lease and the music by Mr. Robert Geiselman, friends of the pastor. On Dec. 29, the 8 organized Bible classes of St. Paul Church held their annual union fellowship supper and reorganization meeting in Zwingli Hall. There were about 100 members and 25 guests present. After the supper a program was given, when nearly every class was represented on the program. The feature was a playlet by the members of "The Helping Hand" class, taught by Mrs. C. M. Mitzell, entitled "Henpeck Holler Gossip." Several of the mothers taking part for the first time are in the sixties. The playlet was greatly enjoyed by all present and caused much laughter.

In the Fort Loudon Charge, Rev. F. H. Laubach, pastor. St. Peter's S. S. held its service on Christmas Eve. A fine Christmas pageant was presented. 22 members of the S. S. were awarded books for perfect attendance during the year. This number represented about 1/3 of the average weekly attendance, and had in it a whole family of parents and their 4 children who had a perfect attendance. The pastor received a book for his library. In the book was a "greenback" bookmark. St. Luke's S. S., Richmond, held its service on Christmas evening. The program consisted of Christmas hymns, recitations and exercises. On New Year's Eve, in the S. S. room of St. Peter's Church, the union C. E. Society of the Reformed and the Lutheran Church held a social meeting composed of songs, stunts, etc. Refreshments were served and at 11 P. M. the people adjourned to the Church auditorium where an impressive watch night service was held. The Rev. A. E. Schellhase, of Frackville, Pa., and former pastor of the Fort Loudon Charge, delivered the address.

Evangelical Church, Frederick, Md., Rev. Dr. Henri L. G. Kieffer, pastor. The observance of Christmas was begun with a Christmas Carol service by the Men's Bible Class assisted by the Boys' Choir, on Dec. 19. The S. S. held a White Gifts for the King service on Dec. 21. The service was conducted by Supt. A. LeRoy McCardell, and the preparations were made by L. Elmer Keefer, and the musical director, Mrs. Maud W. Dittmar, assisted by a group of loyal workers. In a Church lighted by candles and at the foot of a White Cross the members of the school laid their birthday gifts for the King. The gifts of staple groceries, clothing, and toys wrapped in white were later sent to the Hoffman Orphanage. The gifts in money amounted to \$1,394.34, of which \$1,140.77

was for the orphans. The Church was filled at the early service on Christmas Day. The offering at this service, also for the orphans, amounted to \$78.17. On Dec. 26, a Christmas party was given to the children of the elementary grades. There was a beautiful Christmas tree and gifts were presented to the children, including many beautiful gifts made by the Ladies' Bible Class for the children of the Cradle Roll.

The following congregations have paid their Sustentation Fund quotas in full since the last published report along this line by the Board of Ministerial Relief: St. Mark's Memorial, Pittsburgh, Pa., Rev. J. Grant Walter, \$626; St. Paul's, Johnstown, Pa., Rev. A. B. Bauman, \$1,010; Trinity, Center Hall, Pa., Rev. Delas R. Keener, \$805; Mt. Pleasant, Curryville, Pa., Rev. John Albertson, \$523; Saron, Ashley, N. Dak., Rev. F. W. Herzog, \$130; Temvik, Leola, S. Dak., Rev. P. Bauer, \$105; Jerusalem, Penryn, Pa., Rev. Geo. P. Raezer, \$750.25; Zion's (First), Sheboygan, Wis., Rev. Paul Grosshuesch, \$2,360.80; Salem, Waynesboro, Pa., Rev. S. E. Lobach, \$425; St. Paul's, Pittsburgh, Pa., Rev. I. S. Hawn, \$910; St. Peter's, Kiel, Wis., Rev. E. L. Worthman, \$1,348.68; St. Peter's, Lancaster, Pa., Rev. Charles D. Spotts, \$895.96. Of the above congregations the following overpaid their quotas: Mt. Pleasant, Curryville, Pa., \$33; Zion's (First), Sheboygan, Wis., \$140.80; St. Paul's, Pittsburg, Pa., \$100; and St. Peter's, Kiel, Wis., \$8.68. The total number of congregations paying their Sustentation Fund quotas in full at the close of 1930 was 91.

Christ's Memorial Church, West Hazleton, Pa., Rev. E. Franklin Faust, pastor, observed Christmas with a Children's service Christmas night. The young people presented a pageant on Dec. 28. The Church was suitably decorated to aid the services in emphasizing the spirit of the season. The usual treat was given the school and the offering was for the Bethany Home. The pastor and family were remembered by a neat check and other personal gifts. Communion was administered Jan. 4. The Reformed Churches of Hazleton and surrounding towns are preparing to conduct a "Church Loyalty Campaign," from Jan. 11 to Mar. 1, 1931. Ten Churches are engaged in this campaign to develop a spirit of loyalty to the Church and Christ. Besides the 4 congregations in Hazleton, the co-operating Churches are McAdoo, Millersville, Weatherly, Freeland, St. John's, and Conyngham. The general program adopted will be adapted to the various special interests of the congregations. The program is as follows: Jan. 11, Roll Call Sunday, theme: "The Meaning of Church Loyalty." Jan. 18, Reformation Sunday, theme: "The Loyalty to Ideals by Christian Leaders." Jan. 25, Family Sunday, theme: "The Christian Family." Feb. 1, Religious Education Sunday, theme: "The Essentials to Christian Growth." Feb. 8, Mission Sunday, theme: "The Challenge of the Church to Youth." Feb. 22, Patriotism Sunday, theme: "Loyalty to Country." Mar. 1, Consecration Sunday, theme: "The Supreme Loyalty—to Jesus."

Jefferson Charge, Md., Rev. Atvill Conner, D.D., pastor. On Christmas morning at 10.15 the Jefferson School rendered the service, "Lord of All We Crown Him." The service was beautifully presented and extra chairs were necessary to accommodate the audience that assembled. The Church was very attractively decorated. A liberal offering was given for the orphans. The scholars of the lower grades of the school were given the usual treat. The pastor and his wife were given a well-filled envelope by the organized Adult Bible Classes. By special effort, the Jefferson congregation at the close of the Church service, Dec. 28, raised the sum of \$130, the amount needed to pay the Apportionment in full. This congregation is in the section of Maryland that was hard hit by the drought, but the faithful members have

a just pride in meeting in full their obligations to the Church at large. The Feagaville School held a splendid service Christmas Eve which was well rendered to a large and appreciative audience. Some of the pupils who are members of the community's orchestra assisted for the first time in rendering a Church service. The offerings were for the orphans of Hoffman's Home. Willing hands made the little Church look very beautiful with appropriate decorations.

Messiah Church, Philadelphia, Pa., Rev. James W. Bright, pastor. The fall program was ushered in with the dedication of the new Moller pipe organ, the gift of Elder and Mrs. G. B. Geiser, with Miss Elsie C. Kratz at the console. Monthly Whole Family Days presented some of the phases of the Christian life in the home. Monthly musicales witnessed excellent talent, among them being F. H. Ehmann, M.D., radio artist; Geo. Gerhardt, Phila. Grand Opera tenor; and Chas. Bergman, violinist. The first Old Members' reunion was the occasion for the return of many former members and a very pleasant reaction was experienced. Monthly illustrated sermons added new incentive for a growing attendance. Harvest Home, Promotion Day, and Rally Day were observed. Inspiration Day saw an offering of \$540 laid on the altar, a fitting token of reconsecrated lives and service. Home Mission Day, Thanksgiving Day in a union service with S. Phila. Churches, and Church Paper Day were fittingly observed. The first Father and Son banquet featured a season of food, fun, and faith, climaxed with an address by Mr. Solly, Esq., Penna. State Probation Officer. On Dec. 21, a cantata was rendered by the choir and in the evening a pageant was presented by the Church School under the direction of Mrs. Bright. The White Gift offering for Bethany approximated \$60. On the occasion of the first anniversary of this pastorate, and at the Christmas service the pastor was presented with tokens of appreciation in the form of well-filled purses. Two teams have been entered in the S. Phila. Church Basketball League. 23 new members were received during the year, in addition to the reinstatement of some who had lapsed. The 1930 budget, \$5,400, was met, and with the Apportionment paid in full for 1930 and with many additions in equipment and renovation, the year closed with but a slight deficit.

Grace Church, Easton, Pa., the Rev. L. V. Hetrick, pastor, reports a very interesting Christmas season. A White Gift service was held on Dec. 21 at 4 P. M., and a pageant was rendered by a group of young people under the direction of Mrs. Hetrick. White gifts of "Self, Service and Substance" were made by the members of the Church School and the congregation. The gifts of substance were divided among the following interests: Nazareth Home at Rockwell, N. C., the local Children's Home, and the Santa Claus Exchange. The cash offering for the latter amounted to \$53 and was applied to local needs. On Christmas Day at 4 P. M., the Church School service was held. After a worship period conducted by the pastor, the program was provided by the Beginner, Primary, and Junior departments. Supt. W. A. Stotz introduced Mrs. Clarence Crobaugh, who read Van Dyke's story "The Shepherd of Bethlehem," which was illustrated by numerous lantern slides from the great artists of Christendom depicting the Christmas story. The liberal offering was given to Bethany Orphan's Home. On Dec. 28 the Holy Communion was celebrated in the morning and in the evening the quartette under the direction of Miss Grace Kidney, assisted by Mr. Chester Quear, 'cellolist, and Mr. Robert Sechrist, violinist, rendered a program of Christmas music. The week before Christmas the annual Guest Day of the W. M. S. of the congregation was held at the parsonage with an attendance of 70. At this meeting the Thank Offering for the year was reported to be

\$96. Recently the congregation received a bequest of \$500 in the will of the late Mrs. Lavine Uhler. The property committee made some improvements in the parsonage just before the holidays and the members of the pastor's family had many kind remembrances from the congregation at Christmas.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

To Mark the Year. On the threshold of 1931, we look over the past year and wonder whether history may not record the year as the time of China's first Christian President. We cannot comprehend the significance of the fact that the President of China and his wife are Christians. While President Chiang Kai-Chek publicly accepted Christianity quite recently, his wife has been a Christian for many years.

Candle Service. For the 6th consecutive season, the G. M. G., St. John's Church, Bangor, Pa., assumed responsibility for the congregational six o'clock Candle Service. Five years ago, with the pastor, Rev. Edwin W. Lentz, in the hospital, it looked as though the custom of the Candle Service would be interrupted. To prevent this, the G. M. G., inspired and directed by the counselor, Mrs. Ruth Stein Murphy, volunteered to take the service. From that time the congregation began to have high regard for the organization, and mothers became interested in having their daughters become members of the Guild. Again this Christmas season the pastor was in the hospital, and entire responsibility for selection and preparation of the program rested upon the Guild. An adaptation of the pageant, "The Story that Never Grows Old," was given in pantomime and music. In preparation, the counselor kept before the girls the need to feel the message. On Christmas morning, with dignity, reverence and simplicity, the girls gave themselves to the interpretation of this drama of prophecy and fulfillment. Four Guild girls home from college had part in the program. (Colleges represented: Hood, Goucher, Ursinus, Drexel.)

Through Mrs. Jacob Hoy, of Bellefonte,

For the Pastor and Bible Student

The Sunday School Times makes plain the teachings of the Bible, believing it all to be the Word of God. It reports latest discoveries in Bible lands, gives special articles by master minds in Bible study, feeds the spiritual life by rich devotional messages, answers puzzling questions in Bible study and personal living, exposes false teachings in current literature, reviews best new books, and gives a world survey of religious life and thought.

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The Sunday School Times uses the greatest course of Bible lessons ever prepared for Sunday-schools, the International Uniform, used by the great majority of Sunday-schools. It gives every week a dozen different helps to the study of the Uniform Lessons, written by a corps of experts, including a brilliant cartoon, and other exclusive features that have made the paper famous, and describes successful methods of church and Sunday-school work.

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Pa., word has reached us of the fine program and encouraging Thank Offering of St. John's Missionary Society, Rev. Robert Thena, pastor. The Thank Offering, \$65.

Widely scattered friends will regret to learn that Mrs. C. C. Bost, of Hickory, N. C., has been confined to her home for a number of weeks and that Mrs. John Lentz, of Collegeville, General Stewardship Secretary, has recently submitted to an operation at Riverside Hospital, Norristown Pa.

Mrs. Grace Walborn Snyder, of Shen Chow, China, has sent to the W. M. S. a limited number of her recently published book of poems, "Moss." This collection of poems on Chinese life and customs will make an acceptable gift to a friend or an interesting addition to your collection of poetry. Price, \$1.50. Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Phila.

It will be well for societies who are studying India to remember that there may be secured from the Department of Missionary Education a very beautiful stereopticon lecture entitled "India—Christian and Otherwise." These pictures were practically all taken by Dr. Casselman himself and all of them most beautifully colored.

Dr. Casselman considers this lecture one of the most attractive to be found anywhere. The charge is \$2 and return postage.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Bethany certainly appreciates the kindly interest that was shown over the Christmas season. The congregations who held White Christmas services and brought their gifts to Bethany can never realize the joy they brought to the hearts of the children. We lack words to express our gratitude for all the donations and contributions received. We hope our many friends will feel paid for their efforts when we say, "We Thank You." We shall try to use all that has been given to us so as to merit your continued interest.

On Christmas evening the older girls and on Saturday evening the 27th, the older boys were taken on a trip with our bus through Reading to see the Christmas lights to the great enjoyment of all.

Watch Night was observed by conducting a beautiful Candle service. A dramatization of the calling of the Twelve Apostles was very impressive.

Marion Roberts, having reached the age of maturity, was honorably dismissed on Dec. 23, and went to live with her aunt in Allentown.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

A NEW WAY

Text: Joshua 3:4, "Ye have not passed this way heretofore."

The door which has brought us into the New Year has started us on a new way, a way which we have not passed before.

The future always lies before us as a new way. We do not know anything about tomorrow, and all the days beyond tomorrow are shrouded in mystery. But we need not to worry about the future; if we put our trust in God He will go with

us, and as each tomorrow becomes today, He will help us to make the most of it.

I have read of a little boy who was sent on an errand. He was not a big boy, but a really little boy. About to start, he paused uncertainly in the doorway. "Mother," he said in troubled tones, "it's so far, and it's a new road to me; I—I'm not 'zactly afraid, but—couldn't you go a little way with me?" She caught the anxiousness of the childish appeal, and said quietly, "Mother'll go all the way with you, son." And so, his little brown hand in his mother's, he walked the new way unafraid. As we stand at the beginning of the new, the unknown way, there is One who stands at our side, and He says, "Lo, I am with you alway, even unto the end."

Two of our beloved American poets dwell

upon the subject of the future. Henry Wadsworth Longfellow says in his "Psalm of Life":

"Trust no Future, howe'er pleasant;
Let the dead Past bury its dead;
Act, act in the living Present,
Heart within, and God o'erhead."

And John Greenleaf Whittier, in one of his poems, which is often used as a hymn, writes:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

A beautiful incident is related about Alfred Tennyson, the great English poet, who was for years Poet Laureate of England. He and his niece were walking to-

gether, when Tennyson said to her, "God is with us now on this down as we two are walking together just as truly as Christ was with the two disciples on the way to Emmaus. We cannot see Him, but He, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then, to those who are not afraid to believe the words of the apostles, about the actual and real presence of God and His Christ with all who yearn for it. Surely the love of God takes away and makes us forget all our fear. I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart."

Life is sometimes spoken of as a journey, and sometimes it is compared to a voyage. On a journey the way is not always straight and level. There are curves around which you cannot see, and there are sometimes steep hills going up and down. Then, again, there are stretches of straight and level road on which it seems pleasant and safe to go.

A voyage also has its dangers and uncertainties. There are rocks and shoals that must be avoided. Sometimes the waves are rough and dash over the ship. At other times the sea is calm and smooth and it is a pleasure to ride over them. When I sailed to Europe some years ago on the beautiful ship "Mauretania," the sea was wonderfully calm. A professor from a Georgia University was one of the passengers, and he told me that he had crossed the ocean thirty-four times and that this was one of the most perfect voyages he had taken. We were very fortunate on that voyage.

"Where are we, Captain?" asked a passenger on an Australian steamer several days out from the California Coast. "Come over here to the chart and I will show you," came the courteous response. "You see," said the Captain as the two bent over a well-worn map, "there are three routes to Australia from the port we just left. That one there," pointing to one of the routes, "is the one that is usually taken; that there, designated as Number Two, is the route I preferred to take; and this one here, Number Three, is the one the company wanted me to take, and that is the one we have taken. We are right here just now," pointing to the spot at which the ship was going.

There is a great lesson in this little incident. The captain said there were three routes to Australia from the port which they had left. So there are three routes into the future. There is the world's way, which far too many are taking nowadays; there is my way, or your way, and a great many persons want to go through life their own way, generally to their sorrow; and there is Christ's way, which is the true way of life, and will bring the ship safely into port.

One of the hymns which always comes to my mind when I think of an ocean voyage, is the beautiful hymn written by Edward Hopper, sixty years ago:

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass come from Thee:
Jesus, Saviour, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will;
When Thou sayest to them, 'Be still,'
Wondrous Sovereign of the sea,
Jesus, Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then while leaning on Thy breast,
May I hear Thee say to me,
'Fear not, I will pilot Thee!'

As you doubtless know, our text is taken from the incident related in the book of

THE PASTOR SAYS

By John Andrew Holmes

A prophet is merely a man who perceives what right is regardless of what happens to be the present idea of right, and who is courageous enough to believe that what is right will come to pass.

Joshua where the children of Israel were about to cross the Jordan River into the Promised Land. It was then the message came to them: "Ye have not passed this way heretofore." No doubt some of them were filled with fear, while others went forward full of hope and expectation. It was an experience to try the stoutest hearts among those Israelites. But the ark of God, the symbol of His own presence, was carried before them. God was their leader, and if they put their trust in Him all would be well.

The future that lies before each one of us is like a land of promise. We have not passed this way heretofore. Every day's path is an untried one. But if we will keep the ark of God always before us, and follow where it leads, all will be well, and the year will be a happy and prosperous one.

If we will resolve to do our best this year, asking God to guide us and to help us, I am sure it will be a good year and will bring us many blessings.

Do not be satisfied by doing things the way you did them last year, but make up your mind that you will do them better. Cultivate the desire to grow larger this year, and if you keep that thought in mind every day, you will be surprised to find at the end of the year how much it has helped you.

Live nearer to God this year than you did before. Keep the pattern of Jesus before your mind's eye day by day, and strive to become more like Him, and new beauty will shine out from your life and you will enjoy greater peace and happiness.

"Curved is the line of Beauty,
Straight is the line of Duty;
Walk in the last, and thou shalt see
The other ever follows thee."

TAKE NOTICE

Among the Amish of Lancaster county, a blue painted gate in front of the house means a marriageable girl lives inside. Among the Pennsylvania-Germans of the upper Perkiomen Valley, a flivver in front of the house means practically the same thing.—**Town and Country.**

Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady is so very proud of our Oak Lane, Philadelphia, Church School that she can scarcely wait to tell you why. It isn't only because I was a little girl in that school, and because that school is growing so large that the Juniors are obliged to have their department down in the basement; nor it is because Christmas used to mean a cantata like "Santa's Workshop," a Santa Claus and gifts of candy and oranges; but most of all it is because this Christmas, that Church School packed and gave away not five, not ten, not even fifteen, but TWENTY-THREE baskets to poor old ladies and to still poorer families. At first they planned to give away ten baskets and a class of girls promised to add a dozen oranges to each basket. And when the number grew and grew, of course those girls made good their "or-

anges" promise. Nor was that all, for each boy and girl brought two toys,—an old one and a new one. The old ones were mended and painted, and so many were brought that there were enough toys for each child in every home. And the baskets were so full of meat and vegetables and things, that the toys and oranges had to be put into a "carry-all." Some of the boys and girls helped to deliver the baskets and I heard a nine-year-old boy say: "One poor little boy was so happy with his toys and oranges that he danced for joy!" And at another home he told me that an Italian mother asked God to bless the boys and girls and to give them many more years in which to be kind to others. And so, each new Christmas, your Birthday Lady expects to hear about more and more Birthday Club boys and girls, who, instead of expecting to receive candy and oranges from a Church School Santa Claus, show their love for Jesus, on His birthday, by GIVING gifts.

P. S. I thank you heart-ily for your greetings at Christmas. Kenneth Casselman and Keamer Wetzel made their greetings. And five of my cards had Airedales and Chow dogs on them, and two had pussies on them. You wanted them to remind me of "Pete," didn't you?

Puzzle Box

ANSWER TO—BEHEADED WORD
NEW YEAR'S GREETING

Dear Friends:

May there be many happy returns!

BEHEAD THE MISSING WORDS, No. 2

Behead each missing word once or twice—as indicated—to find the next missing word.

1. He insisted on having his luncheon served in a _____. Hurriedly he ate a bowl of _____ and then drank a glass of _____ water.
2. While his horse was _____ the bark from the tree, he was busy _____ it down. To his surprise he found a bird with a broken (2) _____.
3. He found _____ of apples on the ground with decayed _____, so he decided to dig for _____.
4. He took _____ with him for a _____ across the country. She won and he called her the _____ of the fight.
5. She had an _____ pain in her shoulder; though everyone said she was a _____ youngster who lived with the _____ Indians.
6. In a field of _____ the shy _____ hunted _____ the field for one with four leaves.
7. Young man! _____ to climb as high as that _____ and do not provoke me to (2) _____. **A. M. S.**

The Wind's House

Mary Ritchie Ward

The little girl woke early with the feeling that something pleasant was going to happen.

"Just what was it?" she wondered. She really wasn't quite wide-awake yet. Then in a flash she remembered. This was the day—of course it was!—that she was going to climb the high hill behind the farmhouse.

Ever since the family had moved to the new farm place, she had wanted to climb the hill; but at first the weather had been bad, and then other things had happened to prevent her going.

There was something strange about the

people with similar interests and purposes and then to organize a younger group. Many of the activities planned by this group will, of course, be open to all young people.

Fifth—Activities following the house party have been:

1. The Pleasure Island Party

A demonstration of a good time without dancing. A costume party given in Miller Hall, the Schaff Building, Saturday evening, October 18, attended by eighty-six young people representing fifteen Churches. Mimeographed copies of the party program can be secured from the Young People's Department for ten cents.

2. A methods institute—Friday evening, Saturday afternoon and evening. In the Schaff Building in January.

Home Education

"The Child's First School is the Family"
—Froebel

THE IDEAL GIFT

By Lorena Daniel Solberg

Six-year-old Junior was just at that place where life has to move pretty fast to hold a live boy's interest. It was Christmas time, and I, the fond auntie, so I wanted to give him the ideal Christmas gift. What it should be, I didn't know, but it must be worthy of such a bright, imaginative child, must be something which would really interest him and withstand the long hard usage he would give it.

It seemed to me Brother did not take quite the proper interest in his son's play or else he did not understand the child mind, for he seemed to think any old thing would do for a plaything. So my gift must be carefully chosen—an ideal gift.

I chose it. Although I could not afford it, I bought him a beautiful electric train; one that would really go. I could hardly wait to give it to him and thought Christmas would never come. However, like all other mornings, it came, and Junior received the electric train.

He squealed with delight and settled down to play with it at once. He'd play with his other toys, then come back to his train.

In a few days, however, it seemed to me he played less and less with it and by the end of my visit he hardly ever touched it. Instead, he spent most of his time with a set of home-made blocks and a cheap little tin car which he played was a fire truck!

"Why, Junior, don't you like your electric train?" I asked in dismay.

"Oh sure," he answered indifferently.

"But you don't play with it," I said.

"Well, it can't do anything 'cept go and it can't be anything but just a train."

"Sorry, Sis," Brother said, "but you don't understand children yet. Any child, especially an imaginative one, does not want toys to be too realistic or perfect. He prefers to make something himself or play with things he can imagine are something else if he wants to. He wants to construct. Your beautiful electric train leaves nothing for him to do; it is so perfect no one could imagine its being anything except an electric train, and he would probably like it to be an aeroplane one minute and a string of weiners the next.

"When you are choosing anything for a child, the 'ideal' gift is something which requires the use of either his hands or his head."

Did you ever think about the magnifying glass for your inquisitive question-box son? Or did you ever consider a box of all kinds of cloth, lace, and so forth, a pair of blunt scissors and a package of safety pins for the five-year-old mother? And try a large scrapbook and some uncut pictures of animals or other objects of interest to be cut out and pasted in, or a

PALS

The mother was old
And smiling and gray;
Quite slowly and gray
She wended her way.
A daughter—tho' grown,
Was walking along
Care free, with blithe step—
A heart full of song.

"Perhaps you better,"
Said her mother true,
"Go hasten along;
I'm detaining you."
Said the daughter true,
"From you run away?
When ere long I'll be
As you are today."

"Oh, no, mother dear,
I'll stay by your side,
You ever were happy
When I could you guide.
You never hinted
You'd stop by the way;
So I'll go with you
'Til endeth your day."

That true mother's smile,
'Twas good to see,
It told of a heart
Of serenity.
That mother a pal
With daughter hath been;
That daughter a pal,
'Til closeth the scene.

Harry Troupe Brewer.
Hagerstown, Md.

scrapbook you have made yourself with blank pages after each picture-page and some tracing paper and pencils to copy with?

"In my judgment, based on years of experience as a teacher, and as a school administrator, as well as a father of seven children, the kindergarten is a necessary institution in any scheme of democratic education. This is so not because of any essential psychological difference between the child of kindergarten age and older children, but because of difference in intensity of his reaction. Through proper organization his mental, social and emotional potentialities can be given that direction and exercise which is proper for his stage of development."—Maurice E. Rogalin, Principal, Jamaica Training School for Teachers, New York City.

Will you not try to get a kindergarten opened for the little children of your community? The National Kindergarten Association, 8 West Fortieth Street, New York, will be glad to aid you. Write for information, advice and literature.

Mark Twain once said, "Most people are bothered by those passages in Scripture which they cannot understand; but as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand."

—Christian Register.

Tommy—"Papa, there is a large black bug on the ceiling."

Professor (very busy)—"Step on it and leave me alone."

BURNING NOTES

"Dear Harold," wrote his former sweetheart, "as you are probably aware, I am to be married to Mr. Bland the coming month. I shall therefore appreciate it if you will burn all the little notes I sent you, assuring you of reciprocity with regard to those you sent me."

"Dear Dorothy," he replied promptly. "I shall certainly comply with your request at once. And, incidentally, as your fiancé holds a few notes of mine, I shall deem it a great favor if you will induce him to burn them with the rest."

Boston Transcript.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK OF JAN. 12-18

Practical Thought: "Bring forth therefore fruits worthy of repentance." Luke 3:8.

Memory Hymn: "Standing at the Portal of the Opening Year."

Monday—John's Call to Repentance
Luke 3:1-6

The ministry of John the Baptist is to engage our interest this week. In the first lesson for this year we learned something about his parents and an estimate of his personality was given to us. John is one of the great characters of the Bible. He, like many others, was consecrated to God and his service in the early days of his life. At the age of thirty he began his public ministry. The importance attached to this ministry is indicated by the fact that Luke with minute exactness puts it in its world-setting—the time, the rulers, the high priests are all mentioned. After a period of several hundred years, John was the first to break the silence. This already makes his work important. Then, too, his prophetic appearance and manner, as well as his positive, fearless, heartsearching message, gained a hearing for him. His preaching was a revival of the old prophetic order, for the burden of his message was "repentance and baptism for the remission of sins," i. e., the need of preparation for the coming kingdom.

Prayer: This morning, our Heavenly Father, we thank Thee for men like John the Baptist, who by their earnest preaching call us to turn away from self to Thee. We feel the need for repentance. Help us to hate sin and turn from it, always, more and more, and to seek and love Thee above all things. Amen.

Tuesday—Fruits Worthy of Repentance
Luke 3:7-14

The time in which John lived was in need of someone to call a halt. This note John sounded in his message of repentance, for he called men back to God and his service. The tone of his preaching no doubt seemed somewhat severe, for there was no mincing of words. In plain, almost blunt language, John told the different groups that came to him just what he meant when he insisted upon the fact that people must change, that is, forsake their wicked ways. The questions which they asked were answered by John in a simple but very direct way. The sincerity and genuineness of their repentance must show itself by their works. They were to turn from selfishness, from dishonesty and violence. They were to help the needy and in a real, practical way show that a change of mind and heart had taken place. In this way they were to "produce fruit which

would be consistent with their professed repentance."

We need the same message today.

Prayer: Heavenly Father, quicken in us the sense of our responsibility. We are so prone to forget that people have a right to expect of us to prove by our works that we are Thy children. Make us kind and patient and true. **Amen.**

Wednesday—The Humility of John Luke 3:15-20

We are not surprised to learn that John's preaching aroused great expectations and that the people began to wonder in their hearts whether John was the Christ. His answer to this expectation proved his greatness. He was convinced that the purpose of his ministry was to prepare the way for the "Greater One," who would baptize not with water but with the Holy Spirit and with fire. John's baptism with water symbolized purity, but the real cleansing, the real transformation, would be the result of the preaching, the work and the baptism of the stronger and greater One coming after him. This is true humility. The last verse of today's passage tells us that John met with the fate of many of the faithful witnesses for truth. Herod the King imprisoned him.

Prayer: Dear Father, this morning we would pray with the poet for:

"A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within." **Amen.**

Thursday—The Baptism of Jesus Matt. 3:13-17

When John had been preaching for some time, Jesus came down from Nazareth and presented Himself for baptism. John hesitated and said: "I have need to be baptized of Thee and comest Thou to me?" There was something about Jesus that drew forth the admiration of John, yea more than that, John felt that he was in the presence of One who was his superior and he could not help expressing this conviction. The answer of Jesus to the hesitation of John is very important and full

of significance. Jesus virtually admits that John is right in what he said, however, in simple obedience to the will of God, Jesus was firm in His purpose to do that will. The absence of a confession of sin on the part of Jesus is also noteworthy. While Jesus desired to submit to baptism, in order to be made like unto His brethren in all things, yet He felt no need for repentance, for He had no sins to confess. On the part of Jesus the baptism was an act of consecration for service in the kingdom of God.

Prayer: Use the 23rd Psalm for the morning prayer.

Friday—Effective Testimony John 1:35-42

As the forerunner of Jesus, John pointed the people to Jesus, as the Lamb of God. He interpreted the sign at the baptism of Jesus to be an indication of the fact that Jesus was the Son of God. John's first duty therefore was to give his testimony to this fact. His testimony was effective. Our Scripture passage tells us that two of John's disciples upon hearing their teacher's testimony, immediately followed Jesus with the result that they were drawn to Him and then went out to seek others and bring them to Jesus. Andrew found his brother Peter, and John, no doubt, soon after brought his brother James. That was effective testimony. Many people learn to know Jesus through the faithful work of the pastor and teacher, but many more learn to know and love Him through the influence of relatives, parents, brothers and sisters. Do we try to bring our loved ones to Jesus?

Prayer:

"When morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised:
Alike at work and pray'r
To Jesus I repair;
May Jesus Christ be praised." **Amen.**

Saturday—Final Testimony Concerning Christ. John 3:22-30

John seems to have sought to reach all parts of the country, baptizing first in Judea, then at Bethany beyond Jordan

and finally in Samaria. The question as to the relation between Jesus and John was raised and this gave John an opportunity to deliver his final testimony concerning Jesus. It was a beautiful testimony. "He must increase and I must decrease." There was absolutely no jealousy on the part of the Baptist, on the contrary he rejoiced in the work and success of Jesus. "I am not the Christ, but the one sent before him, etc.," vs. 28-30. The friend of the Bridegroom was the one who worked in the interest of the Bridegroom and made the necessary arrangements. John conceived this work to be his task, i. e., to bring the people to the Messiah. It is in this honest, unassuming spirit that the Baptist appears in our passage.

Prayer: Almighty God, we thank Thee for this new day with all of its opportunities. Help us to make use of them in such a way that our lives may be living testimonies of Thy saving grace and of Thy power to keep. **Amen.**

Sunday—The Forerunner of Christ Isa. 40:3-11

The prophet introduces the second part of his book with a message of comfort. It is an utterance of joy and hope, for he sees the dawn of a new day. The end of the exile is at hand and the glory of the Lord shall be revealed. In order that this may take place the way must be prepared for His coming. The obstacles must be removed. The prophet expresses this thought very appropriately in verse 4: "Every valley shall be exalted, every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain." The highway will be in order and progress can be made. John in answering the question of the rulers used the words of verse 3 and applied them to himself and said: "I am the voice of one crying in the wilderness." He fulfilled his ministry effectively.

Prayer: Lord, Thou hast promised to keep him in perfect peace whose mind is stayed on Thee. We trust in Thee. Bless us in the services of the day, strengthen our faith and inspire us with new zeal for work in Thy Kingdom. **Amen.**

FELLOWSHIP IN EVANGELISM

The editor of the "Messenger" in his columns of recent issue commented on the venture in community evangelistic effort in which the Protestant Churches of Harrisburg engaged in latter November. His account, while comprehensive and eloquent, lacked one very important item. It dealt with the impressions which the enterprise made on Dr. Leinbach. It naturally gave no hint of the impression made by him upon the community. As the pastor of the Reformed congregation in the Uptown group which he served and inspired, I wish to bear witness to what he did for us in our Master's name.

A glimpse of the setting will help to make this clear. There are north of Reilly St. (usually set as the southern boundary of the Uptown District) 18 Protestant Churches. If, after Bishop Manning, we are to except the only Communion with "Protestant" in its name, then but 17 remain: 4 Methodist, 3 Presbyterian, 3 Lutheran, 2 United Brethren, 2 Evangelical, one Church of Christ, one Church of God, and one Reformed. The pastors of these congregations to the extent that their several ways have crossed have been on friendly speaking terms. But barring a Church Vacation School in which four of them have co-operated for the last two summers and occasional meetings in the city ministerium and elsewhere, there was not for years any real community fellowship among pastors or people. The need for such was felt and frequently expressed, but that was all. Each little regiment in

"the mighty army" conducted its own camp, fought its own battles and knew little of the life, the aims and the trials of the others.

Then came "The United Movement" as a challenge to all congregations to join hands and hearts on a common basis and for common ends. The very title of the movement, long and cumbersome as it was, grew from an effort to avoid terms like "evangelistic" and "revival" which have come to be associated with particular methods used by some but disapproved by other Christian groups. "To deepen the spiritual life of the Churches" and "to reach the unChurches" for Christ were the two aims on which all could unite.

As ministers and people looked forward to the three parts of the movement, survey, meetings and personal work, it was the second, the group meetings that seemed to hold the greatest question for Christian unity. The survey work had been done co-operatively before, though never as thoroughly as this time under Rev. S. Charles Hoover's direction. The follow-up work of personal visitation would be done by each congregational group in their own way. "But how," as one man expressed it, "can we expect any one preacher to meet the needs and expectations of all these different denominations?"

Then came Dr. Leinbach and from the time he knelt with our group of ministers in prayer before the first meeting to the time, long after the last one had closed, when the many who remained to sing together reluctantly bade each other "good

night," it seemed that this truly Catholic and deeply Christian spirit was used of the Spirit to bind us all together as followers of our Lord. The reactions of folks of the various denominations were most suggestive: "Why, that man's a Methodist." "Are you sure he's not a Presbyterian?" "That's the kind of evangelism we Lutherans believe in." All of this only goes to show that in the truest sense and like the New Testament's Paul he was "all things to all men that he might win some." It seems to prove also that the preaching of Jesus Christ, first, last and ever, will appeal to all Christians as the real "fundamental." The reflection of Christ's burning wrath against sin and of His tender mercy to the sinner who repents, are no more out of date today than sunshine, rain and bread. Dr. Leinbach, a citizen of this age in every respect, proclaimed in this age's terms and to meet this age's needs, the ageless Christ.

One of the results of such preaching and such fellowship in evangelism upon our community (and much the same can doubtless be said for the other three sections of the city, where Drs. Goodell, Poole and Robinson preached) has been a unity the like of which our city has never known. Ministers and people feel that this should be but the beginning of organized co-operative endeavor. They smile upon each other and salute each other with new warmth and understanding. One very recent illustration may be given. A small group of laymen together with one clergyman of extreme fundamentalist and pre-

millenarian tendencies proposed to bring an evangelist of that complexion to the city for a tabernacle revival in January. The ministerium of the city rose as one man in protest and sent a letter to the official boards of all the Churches advising against such a project as unwise and harmful in view of the United Movement, the follow-up work of which will be in progress through the winter and spring.

The Reformed pastors of Harrisburg would heartily recommend to their brethren in other communities a united movement of this type as a constructive piece of Christian work and they are happy as "Reformed" in the way in which Dr. Leinbach rose to the opportunity and made such an impression upon our community for his Master and ours.

David Dunn.

Harrisburg, Pa.

AN ACKNOWLEDGMENT WITH THANKS

By the Rev. A. E. Truxal, D. D.

As I seat myself to write these few lines it is exactly one calendar month since I celebrated the 86th anniversary of my birthday. That occasion was given a form and a publicity that had not been anticipated by me. Many letters have since then come to me from friends with words of congratulation and expressions of appreciation of my labors in and for the Church. I feel that the commendations were in excess of the merits in the case. I take this opportunity of extending to all of them my most hearty thanks for their kind words and encouragement.

Nine years have fully passed since I withdrew from the pastorate. My health of body and mind has been graciously preserved by a merciful Providence. I have had much time to think, meditate, reflect and study. I find myself in the following state of mind.

My faith in Almighty God as the Creator and Preserver of all things has become larger and stronger than ever. God is the only explanation and only solution of the great world. Sir James Jeans is reported as saying in his book, "The Mysterious Universe," that "the universe begins to look more like a great thought than a great machine." That is suggestive. A machine is a machine. A thought partakes of the nature of life, is not always so strictly bound by logic, takes leaps some times. A great thought necessitates a

great thinker. That means God—not an anthropomorphic God, man-made largely—but an incomprehensible God.

I believe in Almighty God, Maker of heaven and earth, with all that is therein. I believe in the Lord Jesus Christ, the Revealer of the nature and will of God and of the way of salvation for man. And I believe in the Holy Spirit through whom alone we can have communion and fellowship with God the Father and with Jesus, the Savior in glory.

I believe in the Church with her worship and ordinances and religious work, as means and instrumentalities for quickening, nourishing, developing and establishing religion in our hearts. My faith and experience may not be of interest to anyone else, but they are of immense significance to me.

But I do not believe in the system of theology that has come down to us from the 16th and 17th centuries. In that age various confessions were formulated and systems of theology built on their foundations. But there is in reality only one system, from which the particular systems deviate only in one or more articles. That system has accomplished a great and gracious purpose. But in my opinion it has served its day. It is practically worn out. It ceases to appeal to the minds and hearts of a large number of persons. Theology needs to be re-systematized. If that be not done, there is great danger that the movement away from the Church that has set in will continue and increase in volume and strength.

To reform traditional theology will be a difficult task and a risky job. It will be like an army changing its base in face of the enemy. Lives will be lost. But some times the change must be made or the army will be overwhelmed. Risks must be run in all new movements. No wonder theologians shrink and hesitate to formulate a new system. But unless all the signs as I see and feel them fail, it must be done sooner or later. It may take a long time. However, things move fast in these latter days. Theology will not fail to accomplish its mission.

Before closing I wish to return my sincere thanks to Rev. George L. Roth, D.D., for preparing the "Tribute" and conducting a service in the Church for my benefit, to Rev. L. N. Wilson for publishing the "Tribute" in such beautiful form, and to my son for his assistance in the publication and distribution of the booklet.

members of the W. C. T. U. with 10,000 programs in all parts of the country.

For the first time since he resigned from the obsolete Commissariat of Nationalities in 1923, Joseph Stalin, Soviet dictator, has become a member of the strong council of Labor and Defense.

Christmas mishaps killed 178 persons in the nation. Automobiles caused most of the fatalities. The midwest toll reached 74 and 42 lost their lives in the eastern States, Christmas Day.

President Hoover has talked over the radio 27 times this past year, a Presidential record for 12 months. In the 7 years Mr. Coolidge was President he talked over the radio 37 times.

Lord Melchett, one of the most brilliant leaders of industry in Great Britain, died in London Dec. 27 in his 63rd year.

William H. Taylor, 103-year-old veteran of the Indian wars and the Confederate Army, died at Hollywood, Cal., Dec. 27. He played in Western films.

Marshal Joseph Jacques Cesare Joffre, Marshal of France and Commander-in-Chief of her armies during the World War, is critically ill in the hospital in Paris. The Marshal's right foot was amputated on account of an infection.

Yale University received more than \$1,000,000 under the terms of the will of the late Samuel Rossiter Betts, retired patent attorney.

Ambassador Edge and family have returned to France after spending an eight weeks' vacation.

Frank McKinney Hubbard, one of America's foremost humorists and paraphraser, died at his home in Indianapolis Dec. 26 at the age of 62. Mr. Hubbard was known to many who daily followed the sayings of "Abe Martin" in more than 300 newspapers of the nation.

Senator George W. Norris, a leader among the independent and insurgent Republicans in the Senate, has declined the invitation of Professor John Dewey, national chairman of the League for Independent Political Action, to retire from the Republican Party and take leadership in the formation of a new party which would put a candidate for President in the field in 1932.

Orders have been issued to all agencies of the Bureau of Industrial Alcohol to discontinue the use of wood alcohol as a denaturant on New Year's Day, when the new denaturants came into use. These are non-poisonous by-products of petroleum.

Lists of tax refunds made by the Treasury Department in the fiscal year ended June 30, and released for publication by the Joint Congressional Committee on Internal Revenue Taxation, show a total of \$126,836,333 paid.

Employees of the Ford Motor Company will receive about \$2,000,000 on their deposits during 1930 in the company's investment fund, it has been announced. This is a return of 10 per cent on their deposits.

Fire destroyed North Dakota's Capitol Dec. 28, with a monetary loss of about \$1,000,000 and a loss in State documents said to have been "incalculable." The fire was believed to have been started by an explosion, the cause of which was not determined.

The best health conditions ever known in the United States and Canada prevailed during the first 11 months of 1930, statisticians of the Metropolitan Life Insurance Company, basing their findings upon mortality statistics of 19,000,000 industrial policy holders in the company, has announced.

Three hundred persons joined Dec. 28 at the Hotel Astor, New York City, to pay tribute to the life and work of Woodrow Wilson. It was in commemoration of the 74th anniversary of Mr. Wilson's birth. Newton D. Baker was the chief speaker.

Dispatches from Lanchow report that at least 30,000 Chinese in Northwestern Kansu Province had been massacred during

NEWS OF THE WEEK

Mrs. Henry W. Elson

Covered by wreaths from Queen Wilhelmina and members of the Dutch Government, the coffin containing the body of Gerrit John Diekema, American Minister to the Netherlands, was started on its journey to the United States Dec. 23 amid manifestations of national grief. He was active in the Dutch Reformed Church.

The Federal Reserve Bank of New York reduced the rate at which member banks might borrow at 2%. This is the lowest in the history of the Federal Reserve System and the lowest rate maintained by any central bank in the world at the present time.

Frank C. Partridge, 69-year-old business man and lawyer, has been named by Governor John E. Weeks to fill the vacancy created by the death of Senator Frank L. Greene, Vermont.

Professor Albert Einstein has accepted the invitation of the Vice Chancellor of the University of Oxford and the Rhodes trustees to be the Rhodes memorial lecturer for the year 1930-31.

Despite the world-wide depression, 1930 was the most prolific year in the history of British publishing, according to figures recently made public. A total of 15,393 books was issued during the year, as against 14,486 last year.

Twenty persons are reported to have been killed Dec. 24 in an earthquake in the province of Salta and the territory of Los Andes in Argentina.

President and Mrs. Hoover distributed Christmas presents to all White House employees made from wood taken from the old roof of the White House which sheltered Presidents for 100 years.

According to a recent survey, \$5,000,000,000 will be spent in pay-envelope drive, extending from coast to coast. All sections of the United States are stressing aid. Rails and pipe lines are being laid and an increase of highway work to provide many jobs.

The eleventh anniversary of national Prohibition will be celebrated Jan. 16 by

the last two months by roving armies of Mohammedans attempting to start a revolution against the Nationalist Government.

According to latest reports the eruption of the Merapi volcano in Java, caused the death of 1,300 persons.

Representative David J. O'Connell, of New York, died suddenly in that city Dec. 29. He was 62.

The income tax collections in the period, Dec. 1-26, amounted to \$490,848,651, but \$22,000,000 less than the amount collected in the same period of last year.

The proposed "\$1,000,000,000 merger" of the Bethlehem Steel Corporation and the Youngstown Sheet and Tube Company was enjoined Dec. 29 in a decision handed down by Judge Jenkins in Common Pleas Court. The decision favored the contention of minority stockholders of the Youngstown concern.

The American Association for the Advancement of Science opened its annual convention at Cleveland, O., Dec. 29. The retiring president of the association, Dr. Millikan, gave the principal address of the day, in which he said belief in evolution does not conflict with religion.

A LETTER FROM DR. RUPP

Baghdad, Iraq, Dec. 12, 1930.

Dr. Paul S. Leinbach,
1505 Race Street, Philadelphia, Pa.,
U. S. A.

Dear Dr. Leinbach:

This will be my last letter for the friends at home before Mrs. Rupp and I return from our trip. We are now in Iraq, the country formerly known as Mesopotamia and Babylonia. We are traveling over the main highway which was the caravan route from Constantinople to Africa over which the Babylonians, Medes, Persians and the Children of Israel traveled in ancient Biblical times. Last week I read the book of Ezra. There it relates how Ezra led the children of Israel out of the Babylonian captivity to Jerusalem and carried the treasures which the king had bestowed upon him for the temple. The report in the book of Ezra states that it took four months to make this journey from Babylon to Jerusalem. Now this journey over the same route can be made comfortably overland in two or three days. In an airplane the mail is carried over the desert in a night.

When we came to Iraq we visited Prof. Wooley at Ur of the Chaldees. The excavator has unearthed houses which were buried under the sand for centuries, showing how the homes were built when Abraham dwelt there. Mrs. Rupp and I stood in the doorway of an excavated temple which Nebuchadnezzar built and through which he passed on the day of its dedication. Through these excavations they find writings which confirm the Bible story. They are hoping to find manuscripts which will confirm the Scriptures between the flood and the creation story.

We have spent a week in the American School for Boys, of which Rev. Dr. Calvin K. Staudt is the principal. Since the Reformed Church has become responsible for the establishing of the institution it is giving her a great opportunity to become the center of Christian culture in the heart of the nation in the land which was the home of Adam and Eve, Abraham and a number of the ancient prophets. The American School for Boys is already a remarkable institution, wielding a far-reaching influence. In this student body of 438 boys are members from the most prominent to the humblest homes. Several boys from the King's household attend the school. The only son of the wealthiest family of Iraq is also a student. There are already forty students in the boarding department, three-fourths of whom are Moslems. A number of these boys are sons of Chiefs of the Arab tribes who come from the desert. Rev. Dr. and Mrs. Staudt should receive the highest commendation

for the fine foundations which have been laid for a Christian institution in the capital city of this Mohammedan country.

In honor of our visit King Faisal gave me special audience in his palace. Dr. Staudt accompanied me. We were assured by His Majesty that he was in full sympathy with the institution and he urged us to establish a school that would become the center of learning for Iraq. After our reception by the King we were invited to meet the Prime Minister. He promised us assistance by the government so that we would be able to get a location with our means adequate to establish a college or university in the future. If a friend in America would give us a gift of twenty-five thousand dollars we could at once make provision for a large campus on the outskirts of the city of Baghdad. The Prime Minister will ask the Mayor of the city of Baghdad to assist us to get a permanent location for our institution.

The hand of Providence has overshadowed us on our way. Mrs. Rupp and I have been royally entertained everywhere. Our six months' travel has been a constant fellowship with the missionaries, Christian people of the Orient, and the most prominent non-Christian men and women who are sympathetic with our missionary work. We expect to be home by the middle of January and will have an interesting story to tell.

Sincerely yours,

Jacob G. Rupp.

PRIZE ESSAY CONTEST FOR AMERICAN YOUTH

The Zelah Van Loan World Friendship Award, including \$1,500 in prizes, under the direction of the Federal Council of the Churches of Christ in America, will be given for the best essays on the theme "Christ and World Friendship." The essays shall be not less than 750 nor more



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than 1,000 words in length. They should be written with a typewriter on only one side of the paper, which should be approximately 8½ x 11 inches. All essays must be in the hands of the Committee on or before March 15, 1931.

The contest is open to any young person from 14 to 19 years of age, inclusive. No name is to appear on the essay submitted. The name and address of the contestant must be enclosed in a sealed envelope and must accompany the essay. The contestants will be made up of young people of the United States and Canada, and also of Mexico, Central and South America. There will be two sets of judges—one to pass upon the essays from the United States and Canada, and the other to pass upon the essays from Mexico and Central and South America.

The following prizes will be awarded: \$750 will be distributed among the youth of the United States and Canada; first prize \$300, second prize \$100, third prize \$50, and thirty prizes of \$10 each. \$750 will be distributed among the youth of Mexico, Central and South America, again in values of \$300, \$100 and \$50, and thirty prizes of \$10 each. The prizes will be awarded on World Good-will Day, May 18, 1931.

Address all communications and essays to the Committee on World Friendship Among Young People, 105 East 22nd St., New York, N. Y.

We hope that some of our Reformed Church young people will try for these prizes.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Epiphany

January 18, 1931

The Ministry of John the Baptist

Luke 3:7-17

Golden Text: Bring forth therefore fruits worthy of repentance. Luke 3:8.

Lesson Outline: 1. The Man. 2. The Ministry.

The sudden appearance of John the Baptist in the Jordan valley was a great event. It stirred the people as nothing else had done for many decades. His fiery, fearless preaching kindled both hope and hate in the hearts of multitudes. The great revivalists of our times afford a faint parallel of the tremendous impact of the Baptist upon an age that was dead in its formalism, dull in its spiritual vision, and withal expectant of the Messiah.

We are apt to regard John's brief ministry as an unimportant prelude to that of Jesus. The glory of the Master dims the lustre of His heroic servant. Yet, though John was less than the least in the Kingdom of God, the Lord Himself pronounced him the greatest of the prophets.

I. The Man. When John appeared at one of the fords of the Jordan he was about thirty years old. The interval between this date and his birth is silent and dark. Like Jesus, the Baptist spent those important years of growth quietly, in the shelter of his home. And we know that he was the son of devout parents, who expect-

ed the advent of the Messiah. They believed that their only son "should go before the face of the Lord to make ready His way" (Luke 1:17, 76). Under such stimulating influences John grew to manhood in the rugged solitude of the Judean mountains. His pious mother taught him to know and fear God, and his priestly father trained him to understand the prophetic teachings and hopes of his people. And God Himself burnt the conviction into his heart that the Kingdom of heaven was near at hand, and that men were not ready for it.

The Synoptists give us a graphic picture of the Baptist. Everything about him suggests the desert. His garb was strange, his food plain, his speech abrupt. He reminded the people of Elijah. And this resemblance, perhaps, was deeper than they realized. It extended beyond the external appearance of the old wilderness-prophet, even to his message and mission. Both came as heralds of a new era. They preached judgment on sin, and thus they prepared the way for the greater prophets who succeeded them.

In fact, this constitutes the peculiar greatness of John that, like the prophets of old, he proclaimed the great spiritual realities in an age when religion had degenerated into dead ritualism. Scholars tell us that the Baptist derived his message from the Essenes and from the Mandaeans. But, whatever their source, this ascetic recluse did not get his startling sermons in the synagogue, where scribes fed the people with the husks of their formal religion,

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which tithed mint and neglected righteousness and mercy. His scorching words show us how he rated Pharisaic cant and pretense. Nor did he share the Messianic expectations of the common people. They longed for the speedy coming of a political Messiah, who should wreak vengeance on the Gentiles and shower blessings upon Israel. But John proclaimed a Messiah who, at his coming, would sift the children of Abraham.

This stern preacher truly was a man sent of God. His human teachers were the great prophets who had flourished in former days. His stern summons to repentance, his uncompromising demand of righteousness, his proclamation of God's wrath are echoes of Israel's glorious past, when Amos and the noble galaxy of his successors spoke to the nation. To measure the lofty spiritual stature of the Baptist we must remember that for long ages no voice like his had been heard in Israel, and that, among his contemporaries, he had no parallel, save Him who was his greater successor.

The modern preacher may discard John's garb and diet, but he needs a full measure of his spiritual insight that discriminates between truth and tradition, of his moral passion that grips the consciences of men, of his courage that calls the mighty to repentance, and of his humble self-effacement before Him whose path he was making straight. And it is well to remember that John acquired this greatness of soul, not in schools or cities, but in the barren uplands of Judea where his only teachers were pious parents, great prophets, and God.

II. **The Ministry.** Denunciation, exhortation, and the prediction of judgment mingled their notes in the sermons of John. He rebuked the Pharisees and Sadducees as the offspring of vipers. He demanded personal righteousness of all men. And he enforced rebuke and demand by the menacing announcement of the near approach of the Kingdom of God, with its hewing, burning, sifting judgments.

There is eternal truth in such preaching as that, but it falls far short of the grace and truth that flowed from the lips of Jesus. John understood the thunder of Sinai, but he did not fathom the love of Calvary. To him the coming Messiah was the smiter rather than the healer. The great Isaiah had a deeper apprehension of the yearning heart of God, who breaks no bruised reed and who quenches no smoking flax. And the least among the children of the kingdom knows that God sent His Son, not with an axe, but with the glad tidings of an immeasurable love.

But the marked limitations of the Baptist's message do not destroy its proper value. It was especially adapted to his own generation, at a critical time in history, when the established political and social order was disintegrating and nearing the point of utter collapse. And it brought hope and courage to many hearts that were faint and weary. But it also contains notes of eternal truth and timeliness.

First, John declared himself to be "the voice of one crying in the wilderness." That saying expresses, not merely the preacher's humility, but also his consciousness of divine authority. The Baptist knew the fountain of spiritual truth above and beyond him. He did not make his message. He was the mouthpiece of God. He gave vocal expression to truths which the Spirit of God had stamped upon his soul. Our pulpits sorely need this accent of divine authority. The wilderness of our modern life is full of benighted and bewildered men who are eagerly waiting for a "thus saith the Lord" that will restore moral certainty and spiritual conviction to their souls. The note of doubt and despair in sermons is always a crime against humanity; especially so in our transitional and questing age.

Note also John's emphasis on repentance and personal righteousness. Not that

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spurious repentance which yields only tears and lamentations, nor remorse that leads to despair, but the change of heart which finds expression in ceasing to do evil and in learning to do well. The fearless Baptist spared neither high nor low. He had no maudlin sympathy for evildoers, whatever their rank and position. But he regarded with special disfavor those privileged, aristocratic sinners, like the Pharisees, who paraded as saints and posed as the very patterns of holiness.

That, again, is a permanent note of true preaching in every age. The gospel of a gracious God requires a repentant sinner for its hearer. Our modern sermons empha-

size the Father, rather than the Sovereign in their presentation of the claims of God upon men. But the giver of infinite love is also the author and guardian of the moral order of the universe. He is righteous and holy, as well as gracious. To be His child means to love and to obey His law. And no man can become His child without turning away from sin.

Finally, there is a magnificent suggestiveness in John's words concerning the coming of the kingdom and the advent of the king, whose way he was preparing. That describes the work of every true preacher. We have caught glimpses of the glory of this coming kingdom which were hidden from the eye of the Baptist. But its full realization still belongs to the future. Some men doubt its coming, and others even deny its desirability. But the servants of the Master seek patiently to make straight the crooked paths of sin, to lower the mountainous iniquity of the world, and fill its abysses of suffering and sorrow with love and hope, "till He come."

The ministry of John created a sensation. Crowds flocked to hear him, and his fiery sermons led many to repentance and faith. Soldiers, publicans, and outcasts exclaimed, "What then must we do?" And John became their spiritual adviser. But Herod hated him for his fearless preaching. He silenced the stern critic of his adulterous life in the prison of Machaerus. From that prison John sent two of his disciples to Jesus with the question, "Art thou He that cometh, or look we for another?" The Master sent them back to the imprisoned and discouraged Baptist with a gracious, reassuring answer.

And after their departure Jesus launched into a lofty eulogy. He told His hearers that John was the greatest of all the heralds sent of God to prepare the way of the Messiah. But the Baptist's work was done. A greater than he had founded a new dispensation. And the least in the kingdom was greater than John—greater in knowledge, in faith, in service. And into that kingdom of God, heralded by John and founded by Jesus, all men might henceforth press with holy violence (Matthew 11:12-14).

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 18: My Idea of What a Young Woman Ought to Be. Prov. 31:10-31

At the end of the Book of Proverbs we find a beautiful poem of Woman. Indeed throughout this entire book of wise and witty sayings, the subject of woman bulges very largely. Most of these references, however, are to the "strange woman," to the "contentious woman." But these adverse types only bring out the beauty of the ideal woman as portrayed in the final chapter. In many respects the Old Testament throughout seems to assign a higher place to woman in general than does the New Testament. While Christ honored women and spoke in the most gracious and gentle terms of them, Paul's views of women and especially of marriage are not altogether above criticism. The modern conception of woman is that of a person who is detached and is a personality that is independent and makes her own way through life. The Old Testament generally does not regard her as such. She finds her highest sphere and greatest function when she is the helpmeet of the man with whom her life is identified. Probably the Christian religion has done more for woman than for anyone else and it certainly is far in advance of some other religions that have almost entirely ignored woman.

It is somewhat difficult to portray an ideal woman. There are a number of elements which enter into such a conception. What may be regarded as an ideal for some people may not be so regarded by

others. A few general qualities, however, may be indicated.

1. **She ought to be beautiful.** The saying is that "beauty is only skin deep," and that "looks are often deceitful." Nevertheless, we expect a woman and especially a young woman to be beautiful with all that that word suggests. She should be healthy and strong and vigorous. A woman who is constantly complaining or who is a weak vessel can certainly not qualify as an ideal. Her beauty should be the expression of a beautiful soul that dwells within, should be the reflection of beautiful thoughts that fill her mind and should be an index of the graciousness which dwells in her soul. As an evidence of this beauty she should be neat and tidy. She should dress well and yet not extravagantly. She should be altogether unconscious of her charm. She should exercise good taste but not be too fastidious. She should not be too gay nor gaudy and yet she should be vivacious and spry. Her beauty should not be artificial, not produced by excessive use of cosmetics, but should be the natural, normal expression of health of body, mind and spirit.

2. **She ought to be busy.** Notice what our poem on a true woman has to say. Early in the morning her house is lit up while she goes about her daily duties. She works late at night and makes a comfortable home for her family. An ideal woman should not be an idler. Perhaps of all the people that need to be pitied in this world are those that can find nothing to do. They sooner or later will get into all sorts of mischief or they will develop the habit of introspection and will come to lament their own lot in life. On the other hand a woman should not be a gad-about. She should not be so busy as to become a busy-body. She should not be so engrossed in her work that she has no time for sufficient relaxation and recreation in life.

3. **She ought to be thrifty.** While there are some women who are given to spending excessively, it seems to be woman's peculiar genius to save and to make a dollar reach farther than men can do. Somehow the man provides food for the table but under the woman's touch it seems to multiply as did the loaves and fishes by the Sea of Galilee. The description of this ideal woman in the Book of Proverbs lays great emphasis upon her thrift and economy.

4. **She ought to be agreeable.** We would expect an ideal woman to be unselfish and sociable. She should be sensitive but not touchy. She should be serious but not sour. She should not be peevish or fretful, not contentious or nagging. She should certainly know how to adapt herself to many circumstances and should be loving and kind and gracious without being envious or jealous. Her speech should be soft and mellow and she should be minus a sharp tongue. She should, of course, be a woman with womanly instincts. She should not be a man in woman's dress, not masculine but have all the qualifications of a gracious, courteous, unselfish and agreeable personality. She ought to love if she wants to be loved.

5. **She ought to be educated.** We would expect an ideal woman to be intelligent. She ought to be fairly well accomplished in the finer arts. However, an ideal woman should not be too cultured so as to become a prig or a pedant. There are women in the world who have lost much of their charm because of their cold intellectuality. A young woman's education should not make her less womanly but more so, inasmuch as it should bring out all the finer and nobler qualities of her life.

6. **She ought to be a Christian.** We would expect an ideal young woman to be a member of the Church. Indeed the majority of our Church members in the present age are women, and woman has taken her full share of work in the Church without sometimes receiving proper recognition for the same. But we expect an ideal woman to be good, one who can be trusted.

who is true and genuine. A deceitful woman no one admires. Someone has said, "A woman without God is more imperfect and unsatisfying than a man without God." This is for the very reason that woman's nature is so much better suited to receive religious impressions and to make religious influences. A good woman has the power to raise up others to her level in life, but an evil woman is apt to drag others down with her in her fall. When one looks for an ideal woman he should be sure that she is one who fears the Lord and who gives her life in unselfish service and devotion to Him.

"O woman-hearts, that keep the days of old

In living memory, can you stand back
When Christ calls? Shall the heavenly
Master lack

The serving love, which is your life's fine
gold?

Do you forget the hand which placed the
crown

Of happy freedom on the woman's head,
And took her from the dying and the
dead,

Lifting the wounded soul long trodden
down?

Do you forget who bade the morning
break,

And snapped the fetters of the iron
years?

The Saviour calls for service: from
your fears

Rise girt with faith, and work for His
dear sake!

And He will touch the trembling lips
with fire,—

O let us hasten, lest we come too late!

And all shall work; if some must 'stand
and wait,'

Be theirs that wrestling prayer that will
not tire."

HOOD HAPPENINGS

Richard is the name of the latest matriculate at Hood College, or more affectionately, "Dickie." No, Hood has not become coeducational nor is Dickie a bird, as some might suppose. Richard, or Dickie Strawn, is the latest addition to the Strawn Cottage community in its effort to make complete and practical its course in Child Development.

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and Miss Martha Thomas, head of the Home Economics Department, has taken charge of a three-months old orphan, which the seniors at Strawn Cottage have cared for, for the past six weeks, under the supervision of Miss Onica L. Prall, instructor in Child Development.

The purpose of this new project is not only experience in the care of the child, but also the observation of physical and mental growth of the child. Since similar projects have been carried out for the past 12 years in the Home Economics Departments of many large colleges such as Vassar, Mills, Cornell, Pennsylvania State, and Drexel, this is not a new or untried plan.

It is part of the preparental education program given at Hood which tries to give an adequate course in child care and training; the Nursery Play School of Hood College is a laboratory for this work.

The care of the child at Strawn is kept on a scientific schedule and everything is carefully supervised. Charts showing the physical and mental development, which are being kept, reveal that the child has developed normally and has gained 30 ounces in five weeks.

One of Dickie's latest achievements was to attract to himself the first caroling from the group of students on the morning of going-home day, and this even before they caroled to the president and the dean. No one can forecast Dickie's future but some day someone will tell him of the months spent in early childhood as a member of the Strawn Cottage community of Hood College.

"Little Christmas," as it is affectionately called by some, passed off very pleasantly this year with its events very much as per schedule of previous years. An important difference grew out of an ardent desire on the part of the faculty to make the days between the last notes of the Christmas Vesper of Sunday evening and the rolling of the buses through the campus gates to take their precious burdens to their several homes, actually count for some real work done, and so from Monday morning to Friday noon, inclusive, every effort was centered on the work in hand with a view to making it a serious contribution to the work of the term. This was fairly successful, even to the recitations of Friday forenoon.

President and Mrs. Apple wish to thank the many, many friends who sent them Christmas and New Year greetings—far beyond their power to express fully in other than this public way. They desire to commend especially the new plan this year of messages by classes both present and past.

Upon us all came like a blow the telephone report of the tragic death of Dr. Samuel H. Stein on his way to convey his daughter Marian, of the senior class, to her home in York, accompanied by two student friends of the same city. Tragic to the last degree was this sudden extinction of the earthly life of our dear friend, indescribably sad and unaccountable as to immediate cause. Ours the part to keep the full truth from the daughter until told by loved ones in her own home. College friends of son, daughter, and mother gathered at the last obsequies the following Monday; and sympathetic hands are extended and hearts throb for those who are left desolate at this blessed Christmastide.

Dr. Stein was to have been the Vesper speaker on February 22 and carried with him to deliver in person his acceptance of the invitation, having already made arrangements for the filling of his own pulpit on that day. The two communities of Franklin and Marshall and Hood bow in grief and sympathy—grief so deep and sympathy so apparently helpless to convey its full measure and meaning!

This is the season of Hood luncheons throughout the field, and the president, the alumnae secretary, and the new assistant registrar in charge of field work, will all

be active in meeting the various groups assembled at different points to express their common love and loyalty to Alma Mater.

The president, in meeting the first group at Harrisburg on the 26th, found them ready and eager to hear the story of the recent California trip. Of this little has been written but much has been told to varying groups, and the story does not seem to lose by repetition.

Preparations are in progress for the Liberal Arts College Convention in Indianapolis the third week in January, and the story of the origin of that wonderful Movement will be told at Hood's Founders' Day exercises by the secretary of the Committee of Fifteen, who are guiding its immediate affairs. This is another story to be told at greater length and by others at another time.

J. H. A.

Frederick, Md.

ENGLISH CHURCHES I LIKE

(Continued from page 2)

Gray died in 1771 and was buried with his mother in the old Churchyard. In a field nearby, "far from the madding crowd's ignoble strife," a monument to his memory has been built. The words of the Epitaph he wrote, carved into the stone, are read by thousands of visitors every year; not because of the beauty of the monument, but because they have done as did General Wolfe—learned the poem by heart.

The Church retains all of its original simplicity of setting: "the lowing herd" are still there; "a solemn stillness" continues to hold "all the air"; and if you listen attentively, you may still hear how "the moping owl does to the moon complain," and how "the beetle wheels his droning flight."

A PLEA FOR THE AGED

Is our Home for the Aged at Upper Sandusky, Ohio, worth having? The need of the Home has proven evident. What a blessing to have and keep up such a Home for the aged people of our Church! Let it be known that our Home is not a poorhouse, an asylum, a hospital or "a mere place to be." It is a Home—a Christian Home. It is a place where all temporal and spiritual wants are met in the spirit of Christ. In sickness the aged residents of the Home are tenderly nursed, and when they die, they receive Christian burial.

We are glad to be able to say, that our Home at Upper Sandusky, Ohio, is for clergy and laymen, for men and women. Furthermore the necessary financial support is to come from every congregation in Central Synod, Midwest Synod and North-west Synod.

It hurts us that we must say support is not being sufficiently fostered by our congregations to furnish the necessary financial contributions either from individual gifts or from Church organizations. If immediate financial relief does not come to us forthwith, it will positively come to this that our residents of the Home will be praying, "O God, forsake me not in old age, when I am old and gray-headed and my strength faileth me."

Ministers, Consistories and Friends, you are privileged to be God's co-workers here and now, honoring the principles of His Christ, our risen Lord. Our plea for our aged is a prayer that you give your immediate humble support. The money you receive, mail to the Home's treasurer, Mr. Troy A. Dahn, 216 Hathaway St., Toledo, Ohio; or if you choose, you can mail it direct to The Home for the Aged, at Upper Sandusky, Ohio.

To relieve the Home of its present financial difficulties the writer, an officer on the Board, was instructed to save postage and make an immediate appeal for the Aged through our Church papers, to obtain the

financial assistance from all the approximate 600 supporting congregations of the Home.

In conclusion, nothing under the sun can keep one from growing old except an early death. Therefore, we are all interested in the Home for the Aged of the Reformed Church at Upper Sandusky, Ohio. We have \$29,000 First Mortgage Bonds to sell, which pay 4½% interest. These bonds are \$100 each. We also solicit the purchasing of our Annuity Bonds, which pay desirable interest according to the age of the purchaser.

Troy A. Dahn, Sec'y-Treas.

BOOK REVIEWS

Bible Stories and How to Tell Them, by Rev. William J. May, Litt.D., Cokesbury Press, Nashville, Tenn. Price, \$1.50.

The author, who has spent years in studying the art of story telling and is himself an expert story teller, presents this excellent book as an aid to those who seek to tell stories. He claims everyone has the power to tell stories but the faculty must be cultivated by study and practice. He shows how to do this in a very thorough manner. Incorporated in the book is considerable valuable information about Bible history, customs, manners, habits, and graphic description of the country of Palestine, all of which are necessary for good Bible story telling, and something few Bible story tellers possess. A number of excellent stories are given prefaced with notes. Every one who tries to tell Bible stories would profit greatly by possessing this stimulating book.

W. C. R.

OBITUARY

THE REV. CHRISTIAN W. SUMMEY

Another of our veteran ministers has passed into the Great Beyond. Rev. Christian Wagoner Summey, who retired from the active pastorate in 1916, and later went to live with his sister in Edinburg, Va., quietly laid down this earthly life, after a brief illness, on Dec. 22. His sister had preceded him in death by several years, so that, at the time, Brother Summey was living alone. The funeral services were held in the First Church, Apollo, Pa., and were in charge of Rev. V. A. Ruth, president of the Classis of Westmoreland. Rev. A. J. Knoll, pastor of the local Church, preached the sermon from the text: "As unknown, yet well known; as dying, and yet we live." 2 Cor. 6:9. The sermon evoked a fine appreciation of this brother's quiet, yet fruitful, labors in the Lord. Other ministers present and having a part in the services were Revs. W. S. Fisher, W. C. Sykes, D.D., J. L. Yearick and H. A. Croyle. The interment was in the cemetery at South Bend.

Brother Summey was born in Knobsville, Fulton Co., Pa., April 29, 1850, the son of Samuel and Catherine Summey. He was educated in the local public schools, in which he later taught for some time; at Mercersburg College, 1875, and the Lancaster Theological Seminary, 1882. He was licensed to preach by Virginia Classis in 1882, and ordained at Timberville, Va., July 10, 1883. The following pastorates were served: Timberville, Va., 1883-1885; Greenville Charge, Pa., 1885-1891; Pine Run, Pa., 1891-1893; Pine Run-Salina Charge, 1893-1900; Eddyville, Pa., 1900-1904; Friend's Cove, 1904-1908; Pine Run, second pastorate, 1908-1916.

Brother Summey was married to Miss Sue Crum, of South Bend, Pa., Oct. 14, 1886, who preceded her husband in death.

V. A. R.